

Missionary

# HERALD

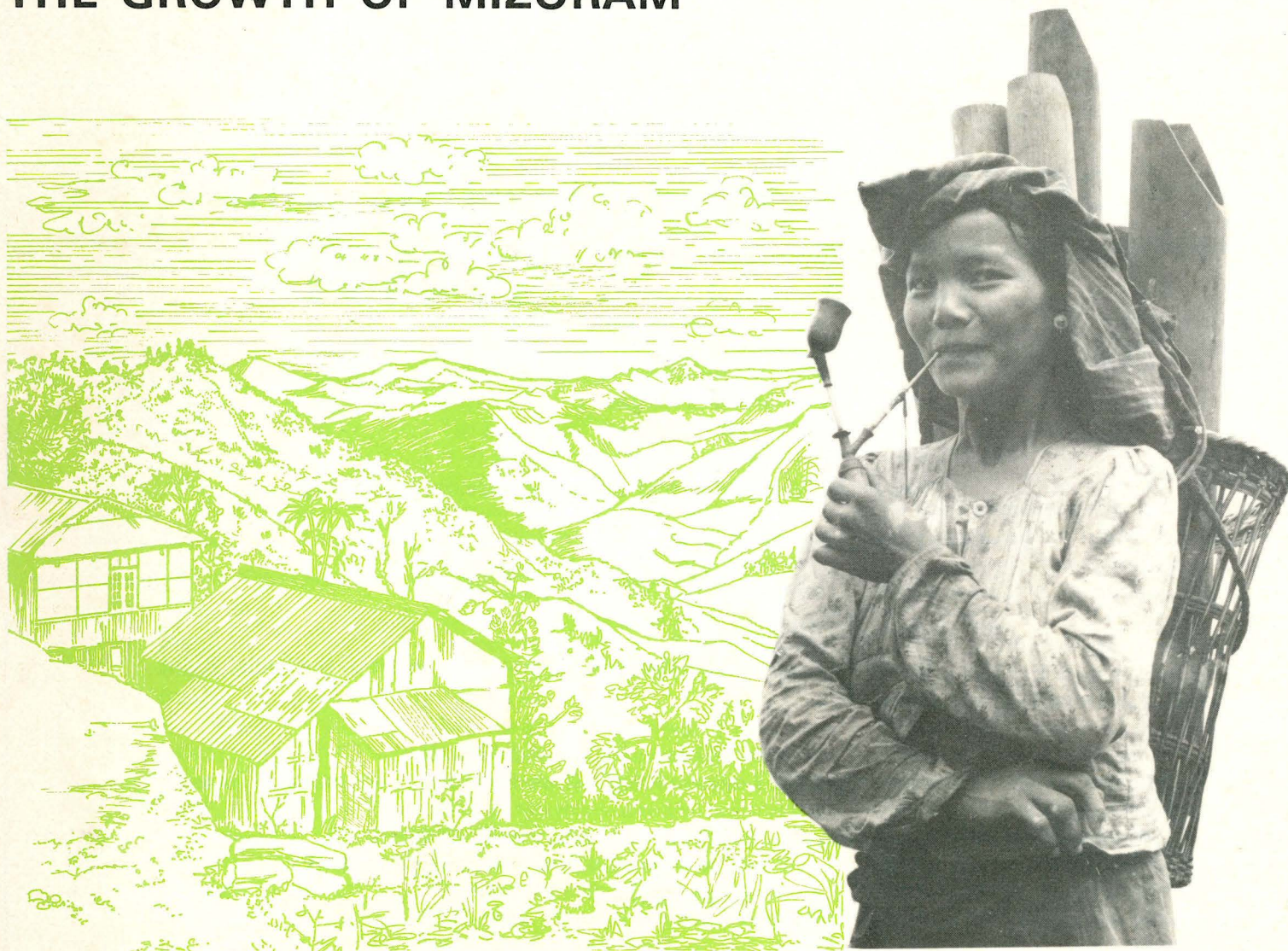
The magazine of the Baptist Missionary Society.



**JANUARY 1977**

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OF

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# COMMENT

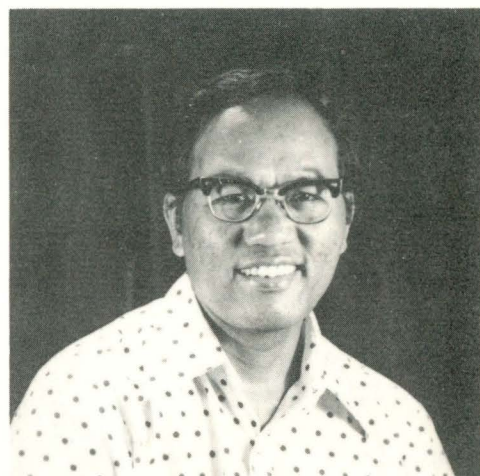
'It was always Carey's belief that the key to India's conversion lay in evangelism by Indians and he was convinced that a strong and able leadership would be the base to the growth of the Church.

Ever since its founder member worked to such a strategy the Baptist Missionary Society, in every place it has been privileged to work, has striven to build in Christ's name a church which would be self supporting, self propagating, and led by its own fully trained ministers. We have not succeeded to this aim in all our endeavours. There are some areas of the world where the church still looks to the expatriate missionary to be the spear-head of its evangelism and where the Society is urged to contribute large sums of money to the support of the national church programme.

It is encouraging, then, to learn of the achievements towards our basic aim, which have been realized in Mizoram, formerly known as the Lushai Hills — that district of India lying between Bangladesh and Burma.

The Secretary of the Mizoram Baptist Union is Dr C Lal Hminga, a man well known in this country. He began his education in our mission school at Serkawn and went on his own initiative to Shillong, the capital of Assam, where he matriculated. From there, again largely on his own initiative, he went to Serampore College to study for his BD degree. Later he came to England and read at Manchester University for his MA degree.

With the gradual withdrawal of missionaries the Church of Mizoram was feeling more and more the need for leadership such as Lal Hminga was able to give and, realizing that the Church in Mizoram had a part to play in the World Church situation, he accepted an invitation to Fuller Theological Seminary, California, where his researches brought him the award of a Doctorate.



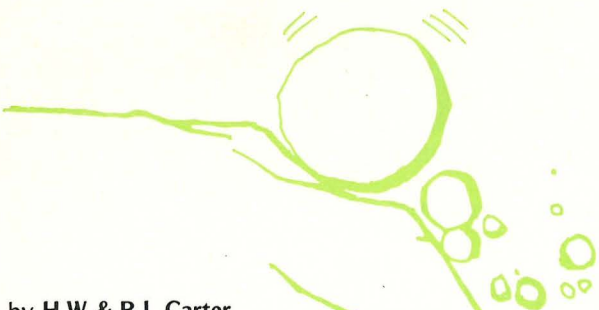
**Dr C Lal Hminga**  
**Secretary Mizoram Baptist Union**  
*Photo: T Reeve*

He is able to guide the Mizo churches with competence and inspiration, and represent the Baptists of Eastern India in the highest church councils of the world.

Lal Hminga writes, 'I have often been asked what the West might learn from us, a younger church. Perhaps it would be, to leave time, for God, and with Him in fervent prayer. I have found that the strength of the young church in Mizoram is not in material prosperity but in its simple trust in God. I promise to enlist the prayer support of the Baptist churches of Mizoram on behalf of you, my friends, in Britain, and urge that you remember us. So let us continue to pray for one another till the Lord returns.'



# THE STONE THAT BECAME AN



by H W & B L Carter

Rev J H Lorrain in 1907 quoting, wrote: 'A child whose feeble strength has set a rock rolling down the mountain side stands still with wonder as he watches it plunge onwards with ever increasing momentum, at every bound loosening other rocks from their hold of centuries and compelling them to follow in its train, until eventually the air is filled with the rattle and roar of a miniature avalanche which nothing can stay until it has reached the valley below.'

And then continued: 'As I sit writing, my feelings are akin to those of that child on the mountain top who knows that although it was his small hand which started the rock on its grand career, a power infinitely greater than his own must be responsible for the results which he witnesses with such wonder.'

Rev J H Lorrain and Rev F W Savidge took the gospel to the people of a part of India then known as the South Lushai Hills. The two pioneers were rejoicing in the encouraging reception given by the Lushais to their message of salvation. But with the hindsight of nearly 70 years we know that the rock they dislodged did not 'reach the valley' during their life time. Moreover we would not term the avalanche a miniature one, for it still thunders on. The power greater than their own — the power of the Holy Spirit — which set the seal of God's blessing on their early labours and on the labours of those who followed them is still maintaining the amazing growth of His Kingdom in that land, now known as Mizoram, and also in neighbouring lands through the missionary zeal of the Mizo people.

## Only one school

When Lorrain and Savidge first arrived in the country in 1903 they took over the one existing primary school started by the British Government. There were 29 scholars, one of whom eventually became Rev Chuautera, the first ordained Mizo Baptist minister. He, with Rev Challiana and Rev Zathanga later made up the trio who were so invaluable in helping with the translation of the Bible into the Mizo language.

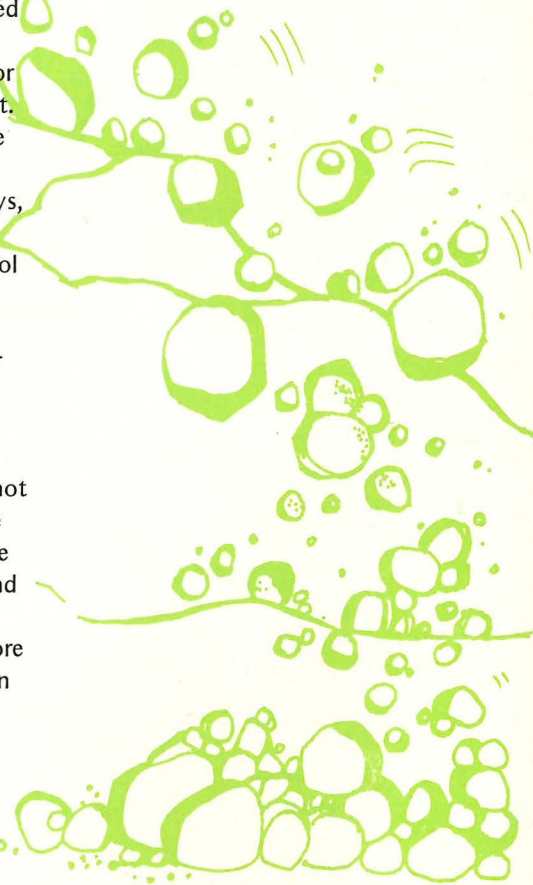
While Mr Lorrain gave himself mostly to evangelistic touring and fostering the infant churches, Mr Savidge was invited by the Government to take charge of the embryo educational system. For their part the Mizo people, intelligent, aspiring and determined then as now, soon realized the value of education. Requests from village chiefs for primary schools were many and persistent. When we inherited this work in 1930 there were 25 village primary schools and two middle schools, one for girls and one for boys, and the chiefs were still clamouring for more. At that time there was no high school in the country and for further education the young students had to leave home and attend high schools in far away Shillong or Calcutta.

## The leap forward

However, progress was made in quality if not in quantity. At the time of Independence the new Indian Government made available generous grants for educational advance and in a few years the number of primary schools soared dramatically to 150 and more middle schools were strategically placed in the larger villages. The teacher training scheme was also stepped up.



Rev F W Savidge and Rev J H Lorrain in Lushai dress





# AVALANCHE



PRIMARY SCHOOL AT SERKAWN

The school where Lal Hminga began his education  
*Photo: N McVicar*

By then the need for a high school was urgent, and when it was known that neither the Government nor the BMS had the resources to provide one, the Mizo public with their genius for self-help erected simple but adequate buildings of bamboo and thatch and staffed their Christian High School with well qualified young Mizo teachers who willingly accepted much lower salaries than they could have earned elsewhere. There are now several high schools and from them students are finding their way to colleges and universities in many parts of India to prepare themselves for service to their country and in many cases for full time Christian service of all kinds. There are now plenty of qualified young people fitted to become leaders among their own people in every walk of life.

The Church was not slow to understand that an educated Church membership would need an educated ordained ministry, and gradually more and more of its promising young pastors have been given the opportunity of further study at Serampore and other Indian theological colleges. In recent years a few have been granted leave for study at the highest level in Britain, Australia and America.

## Signs of growth

A final word must be said about the missionary outreach of the Mizo Baptists. The hallmarks of Christian education must be love for one's neighbours, an awareness of others' needs, and a desire to share with them all good things, especially the good news of the gospel. There has been no lack of volunteers to assume responsibility for this evangelistic, medical and educational work.

Mr Lorrain was right in believing that the small beginning he and Mr Savidge made in 1903 among people just weaned from the practice of head hunting would be blessed beyond what seemed possible at the time by that 'power infinitely greater than their own'. The Holy Spirit which called upon the Church at Antioch to designate Barnabas and Saul for missionary work is still saying to the Mizo Baptists, 'Set apart for me this person . . . and this one . . . and this one . . . for the work to which I have called them'. The gospel of Christ is still 'the power of God for salvation to every one who has faith', and we, like Mr Lorrain, can share the feelings of his imaginary child and gaze in awe and wonder at the outcome when the power of the Holy Spirit adds momentum to small beginnings.



# THE BAMBOO HOSPITAL

by Joan Smith

It is an October evening, the end of the monsoon period and, looking out over the range of hills, I can see the sun setting over Bangladesh.

All is quiet as I make my way back to our little hospital. How faithfully the bamboo walls have served over the years, taking many a battering from torrential rain and from the tail end of numerous cyclones which have so frequently hit our neighbours in Bangladesh. Through the dusk I can see the outline of our new reinforced concrete hospital which is under construction. The work is progressing very slowly, but everyone is looking forward to the time when the new building will be ready for use.

## The wood fire

On my way I pass the Nurses' Hostel, the foundation stone of which bears these words, 'I am come that they might have life, and have it in all its fulness,' an appropriate verse for Christian workers in a Christian hospital. As I get nearer to the hospital I can see a nurse checking that there will be sufficient wood to stoke the fire in the morning, for any sterilizing of bowls and instruments has to be done on an open fire, often very difficult to light in the rainy season!

As I enter the hospital I hear the crying of the babies for it is just five o'clock and they are ready for their evening feed. The hospital is very dim and dark at this time, just before the electricity comes on, and should a baby be born just now it has to be delivered by the light of little oil lamps held at all the necessary angles by eager junior students.



Sunset over Bangladesh

Photo: N McVicar

## The half-light

In the wards the nurses are on their evening round and, with only the help of these small lamps, give out medicines and somehow manage to record correctly the temperature, pulse and respiration on the patient's chart.

But suddenly the still of the evening is broken as the hum of the diesel generator is heard revving up. The electric light comes on, and now that everyone can see more clearly, the last minute jobs are completed quickly and the day staff hand over to the night nurses.

In the wards the nurses gather together with the patients who are able to get up for evening prayers. There is often someone who is ready to give their testimony or to speak about the blessings they have experienced while in hospital.

By seven o'clock the patients are beginning to settle down for the night when one of the three doctors comes in to see that all is well. By half past eight the noise of the generator dies away and the lights fade out to give place to the oil lamps once more and another day is at an end.

## The triumph of faith

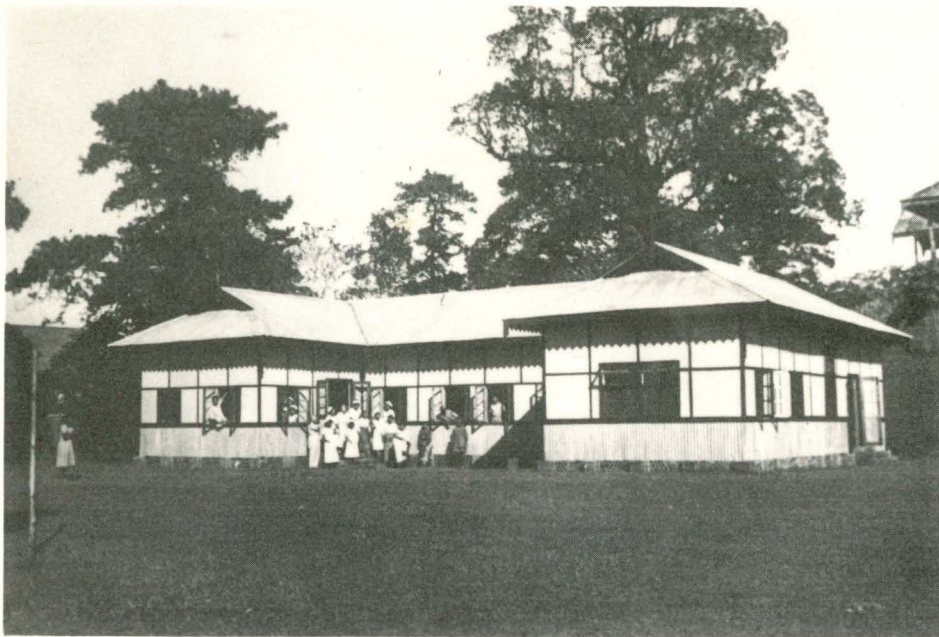
In a side ward I can see Robuanga sleeping like the other patients, under a mosquito net. He is 25 years old, a school teacher, married, with a little daughter. He was brought to the hospital just a year ago after being involved in a jeep accident. His friend



Dr C L Hminga and Joan Smith

Photo: N McVicar





**Out-patients' Department Serkawn Hospital**

*Photo: N McVicar*

was killed and Robuanga sustained a fracture of the pelvis in four places. This was not a good prospect for a young man, but we were thankful that in Dr Lal Lawma, the medical superintendent of the hospital, we had a qualified surgeon who was able to operate on him. Robuanga's progress has been very, very slow, with many setbacks, but he has learned much during these months. A Christian before his accident, he has had his faith strengthened greatly and has been learning the meaning of Paul's word to the Christians at Philippi, 'Rejoice in the Lord always'.

In the general ward Pi (Mrs) Sunpari is sleeping peacefully. She is about to be discharged. As I look at her I think how different she is now, compared to her condition on the day she was admitted, just two weeks ago. She had a large ovarian cyst, weighing nearly 30 pounds, and breathing was difficult for her. She was so worried about her operation, but now, through medical care she has made a wonderful recovery and her heart is overflowing with thankfulness to God for His goodness to her.

Mawii's bed is empty tonight. She went home today. She was generally debilitated and there was also a considerable psychological factor in her illness. She was a very difficult patient to nurse and much prayer was offered on her behalf. Since she has been in hospital she has heard about the great physician and is now anxious to learn more about the Lord.

#### **The new day**

These are just a few who come to our hospital, hoping for physical healing, but who have found much more. They are learning the meaning of Jesus' words, 'I am come that they might have life and have it more abundantly'.

The night passes slowly. All has been quiet. No new babies, no admissions, and because the monsoon period is over there has been no incessant noise from the torrential rain on the corrugated iron roof to keep the patients awake.

At four o'clock the nurses begin their early morning duties and at six o'clock they hand over to the day nurses. There is a short service at half past eight for patients and staff in which the day's work is committed

to God. As soon as this is over Thanga gets busy. His first job is to fill the water tanks. With a grant from the Government we have been able to construct a huge concrete water tank just above the hospital and this has helped considerably to eliminate the water carrying.

The morning routine varies. Three days a week there is surgery, and four days a week there is the out-patients' clinic with an ante-natal clinic on one afternoon. On theatre days the nurses have plenty of exercise as they have to carry the patients on the stretcher in and out of the wards.

#### **The channels of witness**

Ours is a very busy little hospital and in the past we have had our staffing problems, but gradually these are being solved and we now have gifted people in positions of leadership. We hope that in the future we shall have a training school for general nurses, but at present we are only able to give the two year auxiliary-nurse-midwife training. We have no official outreach programme, but we hope this will come. Nevertheless the patients come to us and the girls come for training and as these return to their villages we pray that we do reach out through them.

If we look at our difficulties there is the temptation to despair, but looking to the Lord Jesus we can see that He is working among His people here. Through many of the Mizo believers His love is flowing out to others and many, with or without physical healing, are experiencing the meaning of '... life more abundant'.



**Mizo Nurses at Serkawn Hospital**



# THE GROWTH OF MIZORAM

by C L Hminga

The Mizos (Lushais) became known first to the outside world because of their notorious head-hunting expeditions and were described by Calcutta newspapers as 'irreclaimable savages'. But the Baptist pioneer missionaries and those who followed them have reclaimed the Mizos for Christ. A tremendous transformation has taken place during the past 70 years. The gospel of Christ has changed the head-hunters into soul winners! The Mizo society, which was non-literate at the beginning of this century, has now become one of the most advanced societies in India, and, among the States of India, Mizoram has the second highest literacy percentage.

## A three-fold cord

The change brought about in the Mizo society by Christianity is of three dimensions, physical, intellectual and spiritual, but the most significant is the spiritual. The whole Mizo tribe has left its traditional animistic religion and has embraced Christianity as its faith, and where there was not a single Christian until 1898, self-supporting, self-governing, and self-propagating churches have come into being. The youngest of the churches planted by the BMS in India has now become a missionary sending church.

BMS work in Mizoram started in 1902 and over the years 23 missionaries have served there. One brave lady from Scotland still represents the BMS in the ongoing work of the Baptist Church of Mizoram, which has been continuing the three fold ministry of the BMS, viz: church planting, healing and teaching. It is engaged in evangelizing the new generations among whom more and more nominal Christians are to be found; in evangelizing the non Christian segment of the population composed of non-Mizo settlers in Mizoram, and in evangelizing other tribes outside Mizoram.



**Panorama of Mizoram**

*Photo: N McVicar*



### Political unrest

Those who read the *Missionary Herald* must be aware of the abnormal political situation of Mizoram since the armed insurgency which took place in 1966. The past ten years has been a time of great trial, but also one of great opportunity for the Church of Mizoram. The latest news from Mizoram is encouraging, God has answered the prayer of his people, and a cease fire agreement was signed between the government and the Mizo underground leaders on 7 July, 1976. The day was proclaimed as a holiday throughout Mizoram so that everybody could attend prayer meetings for peace.

While the abnormal situation brought various problems to the Church it also caused the Mizo Christians to engage in wider evangelistic outreach and go beyond Mizoram. In 1968, the peak period of stress in Mizoram, the Zoram Baptist Mission was founded. The Baptist Assembly of 1968 was a historic occasion when the first ZBM missionaries were valedicted to work among the Rabha tribes in Goalpara District of Assam. The Zoram Baptist Mission took over the work among the Rabhas from the Australian Baptist Missionary Society and all will rejoice with us that the Rabha Church has grown considerably during the past eight years. Where there was only one organized local church in 1968 there are now about ten. The Rabhas, especially the younger generation, are becoming more receptive to the gospel.

God has also opened another door for the ZBM in the neighbouring State of Tripura where there are a few thousand Mizo settlers and several other tribes who have become very receptive to the gospel. The New Zealand Baptist Missionary Society began working in Tripura in 1939, but all their missionaries had to leave the country in

1972. The Tripura Baptist Union then invited the Zoram Baptist Mission to help them in the evangelization of their state. As the opportunity is great and the work is urgent ZBM has responded to the invitation as best it could. 16 ZBM missionaries, including two well qualified ministers are now serving in Tripura in partnership with the Tripura Baptist Union.

### The door opens

Bhutan, which has been a closed country to the Christian gospel has recently allowed the Leprosy Mission to open a hospital in the heart of Bhutan. At the request of the doctor who started the hospital the Baptist Church of Mizoram has sent one of its best qualified young ministers to work with the Leprosy Mission.





## THE GROWTH OF MIZORAM (Continued)

A new station was opened by the ZBM in 1975 in the Assam border of West Bengal where opportunity to work among the Nepali settlers was given to the Mission. At the request of the Principal of Yeotmal Biblical Seminary, the Baptist Church of Mizoram has also spared one of its highly qualified ministers to teach in the Seminary since 1974.

From the very beginning the Baptist Church of Mizoram decided not to ask the BMS for help in its own missionary work. Now the Zoram Baptist Mission is supporting 24 missionaries, six in Goalpara District of Assam, 16 in Tripura, and a couple in West Bengal. It has two full time workers in the headquarters, the Mission Secretary and the Accountant. The Mission budget is steadily increasing annually and the work among the Chakma and Riang (Tripura) tribes in Mizoram, which began in the early 1940's is continuing under the care of the General Committee. The young church is aware of the need for well trained leaders. It has at present 11 ministers with BD degree, five of whom are working outside Mizoram. This indicates how eager the church is to share with others the best of its ministers.



**A woman of the Riang tribe, Tripura**  
*Photo: N McVicar*

**Lizzie Nu**  
A South Mizo Church stalwart



**Cottage weaving at Pukpui, Assam**  
*Photo: N McVicar*

### The training schools

In spite of various problems and occasional disappointments the hospital at Serkawn is developing. It has now three qualified Mizo doctors and five qualified nursing sisters, including Joan Smith of the BMS. The Nursing School is in the process of being recognized by the government as a fully fledged Nursing School and will be the second of such institutions in Mizoram.

The church High School started in 1961 with the help of the BMS has earned a high reputation for itself and the government has recognized its value in the training of good leaders for the country. We hope that it will be able to fulfil the high ideals and aims of its foundation. It will not be out of place to mention here that most of the best teachers we have at present had their training at the Mission Teacher Training School.

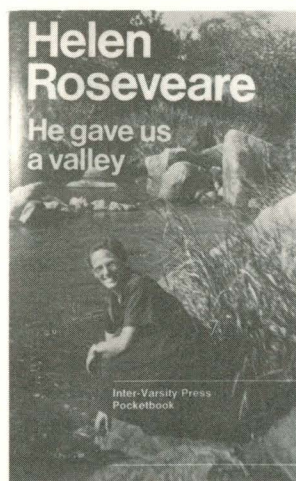
The BMS not only planted the Baptist Church of Mizoram, but had a large share in the training of the present leaders. I have no doubt that the Baptist churches in Britain which have been supporting the BMS would rejoice and praise God for the fact that the Baptist Church of Mizoram is continuing with great zeal the good work of the Society. We still look to the BMS as our mother and we shall continue to look to the Society and the churches supporting it for help and guidance in the future. We have received in the past many good things through the BMS for which we are really grateful.





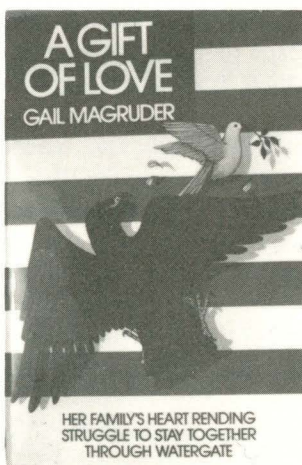
by Alan Easter

He gave us a valley by Helen Roseveare.  
Published: Inter Varsity Press 95p.



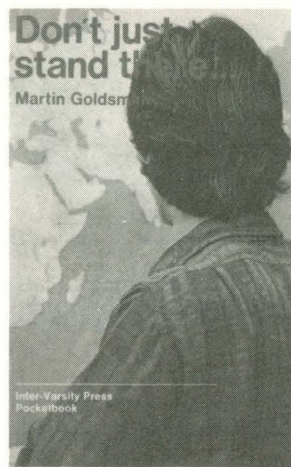
Helen Roseveare in this book speaks about the 'valleys' of experience and says how the 'heights of apparent success alternated with sloughs of despair'. Dr Roseveare reviews her 20 years as a missionary doctor leading up to the day when she was accused by her students of cheating and charged with misappropriating college funds. 'By then,' she writes, 'my pride was truly laid in the dust and trampled upon'. It was then she came face to face with the question, 'Has it all been worth it?' Honestly she faces this question and answers it.

A Gift of Love by Gail Magruder. Published:  
Oliphants £2.95.



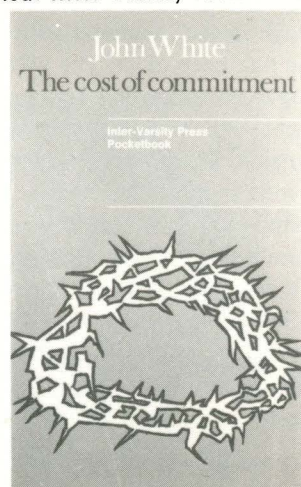
The Watergate scandal which rocked America was told by all the media. In this book the wife of one of those who was committed to prison, tells the story behind the news and of the tragedy which overwhelmed her family. It reveals how the innocent suffered and how inhuman the 'system' can be. But through this experience the family were drawn closer, and discovered together the reality of God's love, the nearness of Christ and the power of the Holy Spirit. This gave them a peace which they were able to share with others and enabled them to make a witness to other prisoners, to their families, to the prosecutors and others. A very moving book.

Don't just stand there . . . by Martin Goldsmith. Published: Inter Varsity Press 90p.



The author was, for a number of years, a missionary in the Far East and lectures now at All Nations Christian College. In his book he faces the fact that, for so many Christians, 'World wide mission is an optional extra to be indulged in by those who are spiritually keen, or who happen to be interested in it'. He then propounds the biblical basis for outreach and traces God's methods and purposes through the Bible.

'The cost of commitment'  
by Dr John White  
Published: Inter-Varsity Press — 60p



The author discusses the suffering of a Christian in the light of the suffering of Christ and stresses that there is no virtue in suffering itself.

When Jesus tells you to take up your cross daily he is not telling you to find some way to suffer daily. The Way of the Cross is the discovery of an incomparable treasure at the cost of everything else in life. The pathway of faith leads to re-evaluation, re-orientation and freedom. In this book Dr John White, now an associate professor of psychiatry at the University of Manitoba, seeks to help Christians to count the cost of commitment.



# NEWS IN BRIEF

## ZAIRE

### The man who was lost.

Dr Bernard McCullough, writing from Kinshasa, says how one can hardly step off the plane in Zaire without facing rather excruciating questions, if one is at all sensitive. In the midst of such need what do you do? Do you give some of your wealth away? Do you give all away? Does it help? Whom does it help? He tells how the villagers were discussing a man called Edward who is of such insignificance to everyone that he has been lost! He is an old man who lived alone and used to come to the doctor's house regularly for food. He had not appeared since Dr McCullough and his wife returned from furlough so they enquired about him. It seems he had become ill. The villagers, not wanting to be responsible for him, took him to hospital but, having no money, they left him outside, where he lay. Edward is a Christian, and other Christians in the village heard the story and went back to look for him, but couldn't find him. They walked through the wards, pulling back the sheets! Maybe he died, they say. It remains a mystery, and there is no way of getting administrative machinery to help in a country which is, as they say, unequipped!

## ANGOLA

The latest report we have from Rev Jim Grenfell states that 13 Angolan pastors are now refugees in Zaire. 'They are not lacking in courage,' he says, 'they are victims of circumstances beyond their control.' These pastors are anxious to get back to their own land and do the work of pastors, but the frontier at Songalolo is closed and the unofficial routes, once used, are no longer open. The latest official figure puts the number of refugees from Angola as 23,000, and there are some reports of more crossing into the Matadi region.

On the other hand there is considerable evidence that large numbers of Zombo people are going back from Zaire to the districts of Maquela, Kibokolo and Damba, but for the most part these are people who have been living in Zaire for many years and not people who fled there as a result of the civil war.

Pastor Senegale in Kibokolo reports the baptism of 230 people in the Nkusu district, and another 175 at 31 de Janeiro. People are wanting to hear the good news of Christ and to become members of his church. Their hearts are more open than ever before to the gospel. One of the Christians most active in this work is Tata Malassa who, though over 70 years of age, has nevertheless travelled hundreds of miles to spread the good news, much of his journey being on foot.

## MELBOURNE CONFERENCE

Foreign Mission leaders from various Baptist bodies joined in a discussion of Baptist world strategy at the recent Baptist World Alliance meetings in Australia. Among the observations made were these:

'It is unfortunate that in some cases the location and size of a mission is determined not so much by need as by the ability to raise money "back home", which in turn depends greatly on statistics.'

'The progression in relationships between younger churches and mission sending churches usually involves three stages: dependence, independence, and interdependence.'

'Ministries of education, health, and relief are valid in themselves. They also create a good climate for evangelism.'

## NEW SOUTH AMERICAN BAPTIST UNION

At a meeting in Bolivia, representatives from nine Baptist Groups in South America agreed to form a Latin America Baptist Union. The assembly called for evangelization of South America and the world, co-operation and fellowship among South American Baptists and fraternal relations with missionary representatives from Baptists outside the continent.

The General Secretary of the Baptist Convention of Brazil was elected President of this new Union Baptista Latino Americana (UBLA).

The Baptist World Alliance has promised its full co-operation and support.

## A CONCHOLOGIST

Mrs Amy Cox is an experienced conchologist who uses her skill to lecture on 'God's wonderful creation in the oceans of the world'. She owes much to missionaries and others who have helped her to gather her collection of sea shells, but she would still like more. She asks, 'Is any reader able to help me by providing specimens from other parts of the world? If they can, I will pay whatever postage is involved, and make a donation to BMS funds.' If you are able to help please write to: Mrs A Cox, 15 Manor Court, Manor Road, Worthing, Sussex BN11 4RR.

## BAPTIST SCOUT GUILD

The Annual Conference of the Guild was held at the Bedworth Baptist Church, Warwickshire, and the church parade service on the Sunday morning was conducted by the minister, Rev Ken Davies. The Scout Guild has a representative on the BMS/YP Committee.



## SCOTLAND

Dumbartonshire Baptist Church recently presented a Missionary Pageant focussing on the BMS from its foundation to the present day. The script was researched and produced by Mrs Mary McLaren.

Scottish Baptists have always provided many BMS personnel but never before, so many in one year. Last year 12 new candidates came from north of the border and recently another three have come forward.

## WALES

The women of the churches in Wales have always been enthusiastic and generous in their support of the BMS.

At the annual All Wales WMA and General Committee meeting at Llandrindod Wells 850 delegates attended, and this year a donation of £200 was received for the women's work of the Society from those present.

The Auxiliaries, too, arrange special efforts and as a result one Auxiliary has sent £5500 for women's work.

By their interest and concern, by prayer and giving, the women of Wales are helping the women overseas to find new life in Jesus Christ.

## FOR YOUR INFORMATION!

For many years the BBC has included in its sound programme an appeal for medical missions on St Luke's Sunday. This tradition was broken in 1976, but in its place the Corporation has granted a TELEVISION appeal for Ludhiana Hospital, India, to be screened on Sunday, 23 January, 1977, at 6.50 pm. If you are at home at that time you may care to see this programme.

## ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks for following legacies and gifts sent anonymously or without address. (24 September-27 October, 1976)

**General Work:** Anon: £30.00; Anon: £10.00; Anon: £4.00; Anon: £7.00; Anon: £50.00; Anon: £1.00; Anon: £6.50; Anon: £3.00; Anon: £5.00; Anon: £10.00; Anon: (Edinburgh) £5.00; Anon: (WPC) £30.50.

**Women's Work:** Anon: £1.00; Anon: (Prove Me) £2.50.

**Medical Work:** Anon: £1.00; Anon: (Prove Me) £2.50.

**Gift & Self Denial:** Anon: £6.00.

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### Legacies

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Phyllis M Rookledge	348	31
Mr A R Ruddick	275	00
Mrs E M A Allen Smith	100	00
Richard Taylor Will Trust	102	75

## MISSIONARY MOVEMENTS

### Arrivals

**Rev M A and Mrs Churchill** and family on 23 October from Colombo, Sri Lanka.

**Miss A MacQueen** on 29 October from Driptur, India.

**Miss M Robinson** on 29 October from Chandraghona, Bangladesh.

### Departures

**Rev R and Mrs Young** and family on 27 October for Dinajpur, Bangladesh.

## WORKERS FOR BRAZIL



**Rev R E and Mrs Connor** both grew up in the Salem Baptist Church, Dover, where they were baptized. Margaret became a secretary and comptometer operator and Roy trained as an electrical engineer. After leaving Spurgeon's College, Roy has held pastorates at Bevan Park, New Barnet, Herts, at West Malling in Kent, and at Fareham in Hampshire. The call to missionary service presented itself suddenly through a challenge by the Rev Michael Wotton at a Ministers' Conference.

Roy and Margaret hope to fly to Brazil in February, taking with them their son Sean and daughter Natalie.

## NURSE FOR ZAIRE



**Annet Pronk** was born in Noordscharwoude, a village in Holland. She came to know the Lord as a teenager. She says, 'When hitch-hiking through many countries, I was often without Christian fellowship and, at times, it was not easy to show non-Christians just what Jesus meant to me. I prepared for missionary service by training as a nurse and I am at present a member of the Baptist Church at Emmen in Holland. After my training in Belgium I hope to go to Zaire in January 1977.'



# 'TO TRAVEL HOPEFULLY IS BETTER THAN TO ARRIVE'

by Edna Staple

So many memories crowd into the mind when one thinks of travel. There is the breathless memory of getting from one extremity of Brussels airport to the other when a delayed plane from London landed just five minutes before the plane for Kinshasa was due to take off.

## What about the timetable?

But a more common experience in Zaire is the discovery that, for one reason or another, take off time has been advanced and the plane has already left, or it is delayed and there are several hours — or even days! — to wait. Or it has been cancelled altogether.



Or I think of a single engined Cessna plane of the Missionary Aviation Fellowship as it takes off from Kinshasa in clear weather, for Bolobo. There is no radio contact to check conditions at the other end, and two-thirds of the way there, we find we have no more visibility, except behind. The only solution is to turn back, and try again tomorrow. So these days I am now quite surprised when any plane in which I am supposed to travel leaves and arrives on time!

Of course there are other means of travel, but in a country the size of Zaire, air transport is vitally important. Without it, the job I am now doing, in which I spend up to half my time travelling to teach and advise about leprosy, would be quite impracticable.

## Going by road



Travel within a locality can involve all sorts of vehicles, but it is the Land Rover, that can best be relied on to cope with deep sand and thick mud, pot holes and gullies, roads under water and rivers in flood, and with bridges which demand faith, hope and a firm suppression of the imagination. But to keep a Land Rover running in these unideal conditions involves hours of maintenance. Spare parts need to be available, and if there is no fuel to be had it will not go far anyway!

## Travel by river



Canoe travel is an interesting and often pleasant experience, but this too is affected by the health of the out-board motor, the availability of fuel, the willingness of paddlers, and by the weather.

## The need for flexibility

Travel in Zaire is often delightful, but frequently frustrating and rarely lacking in surprises. The question for the missionary is how to accept the surprises with equanimity, and the frustrations with patience and good grace. Looking always for a way to find, within each delay, a gift of time to be used for the glory of God.

Last year I had been working near Upoto and was anxious to get home to prepare for Christmas, but there were six days of delay at Gemena, waiting for a plane. As I considered how the time could best be spent, an unexpected opportunity came to talk to some classes in the local secondary school. Before I left I was able to tell over 200 young people about the facts of leprosy and its treatment.



## YOUNG CHRISTIANS ABROAD

by **Rev Peter Varney**

Assistant Secretary, Christians Abroad

An English girl, working in an orphanage in Hong Kong, writes:

*'Life here is fantastic. There is so much to do. I visit the children in their cottages, and help with housework, sing or play, and generally try to give as much attention and love to each as I possibly can.'*

Her letter is one of many received, by mission agencies and other bodies in Britain, from young people who are at present serving for a year or more in the less developed countries of the world.

Every year two to three hundred school leavers and students leave Britain for a short period of service abroad. Most will have had to find up to four or five hundred pounds towards their travel costs, but the rewards for those who go, and the help they can give to the people of other countries, cannot be measured in terms of money alone.

### How to find out

Advice about work abroad is available from Christians Abroad, an ecumenical body supported by BMS and many other mission and development agencies. Every year Christians Abroad helps several hundred young Christians to discover if there are ways open to them for service overseas, which they cannot always find through their missionary society.

An information sheet on opportunities for voluntary work abroad for those aged over 17 is available from Christians Abroad.

It gives information about eight Christian bodies and five others which send people to the Third World for periods of up to two years. These bodies need people who can help in:

- manual work, including building projects, and people for work as ranch hands
- teaching
- medical projects, including unskilled work in hospitals
- social work, including work with mentally handicapped children and adults, and work in old people's homes
- work in clubs and centres for seamen

After people are professionally qualified many more possibilities open up for service abroad.

For those who are going overseas there are meetings and courses to help them understand their place as Christians among people of a different culture, and to provide information about the social and economic background of the overseas countries. Christians Abroad can provide information about these courses and also publishes 'The Christian Abroad' and 'Christian Responsibility Abroad'.

Christians Abroad, 38 King Street, London WC2E 8JT.

## SUMMER SCHOOLER BECOMES PRESIDENT

Andre Thobois, President of the French Baptist Federation who, has shared in our Summer Schools, has been chosen as President of the European Baptist Missionary Society.

## NOMINATIONS

Nominations for the  
Baptist Missionary Society  
General Committee  
should be received  
in the Mission House  
by 15 January, 1977

### Nominations should be sent to:

Rev A S Clement  
BMS  
93 Gloucester Place  
London W1H 4AA

Art work

in this magazine by

M Reeve





Joyce Brown



Pauline Weatherby



Kathleen Ince



Dorothy Smith

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Marilyn Mills



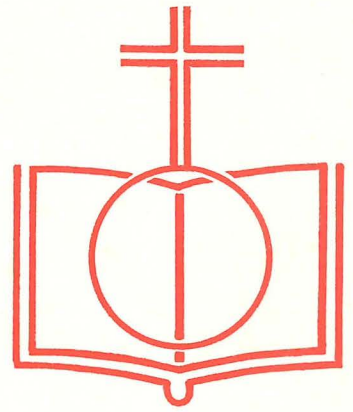
Susan Evans



Missionary

# HERALD

The magazine of the Baptist Missionary Society.



**FEBRUARY 1977**



Kindergarten in Shanghai

*Photo: J Hulme*

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## CHINESE OVERSEAS CHRISTIAN MISSION

基督教華僑佈道會

This is an organization, founded in 1950, in London, whose aim, in the words of its present director, Mary Wang, is threefold. 'The first priority is evangelism among the non-Christian Chinese adults and children, often found in the restaurant trade. Then we seek to provide a spiritual home for the many Chinese Christians who come to work and study in Britain, a large proportion of whom are nurses. Thirdly, we seek to train Christian Chinese to return as witnesses to their work and their homes in Asia.'



Mary Lang  
Director of COCM

There are about 800 million Chinese in China and an estimated 40 million in other parts of the world, including 100,000 in the United Kingdom. Of that hundred thousand many operate restaurants, takeaway food shops and laundries, but another 8,000 are nurses, and many more are students in colleges and universities, or have come as doctors, engineers and the like.

*continued on back page*



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Rev H F Drake, OBE

Editor

Rev A E Easter

Enquiries about service to:  
Rev (Mrs) A W Thomas

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Young People's, Women's, and Medical  
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Zaire

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Art work by M Reeve

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# COMMENT

China, for most, is a land of mystery. The ideas which the majority of people in Britain may have about its people and the country are, for the most part, founded on myths which have been handed down over the years. So that the Chinese are so often regarded as bland inscrutable people, and China today is viewed as a frightening place where political murder is rife and all must live in constant fear, held in their place by an oppressive tyranny. In such a harsh climate it is felt that the Christian church must have perished long ago, or at most be but an emaciated spectre compared with its former glory.

As Baptists, we have a lively concern for the health of the Church in China today because we spent so many years working alongside its people in proclaiming the truth of Christ; and so we have been constant in prayer for China and for our brethren and sisters in Christ there.

It was therefore with great interest that we learned of a visit to China by one of our former missionaries, the Rev George Young. He and his wife served there from 1924 until they were expelled by the Communist Government in 1951.

He had a great advantage over the majority of visitors to China today in that he could speak the language.

He has given us a highly interesting account of that visit and his observations on the differences he saw between the China as it is today, and the China as he knew it.

The Conference of British Missionary Societies, believing that the Christian Church generally needed to know more about China and the Christian Church there, set up a China Study Project in which the BMS is a partner.

Rev Bob Whyte was asked to head up this project and he writes in this issue.

Some of the things which George Young reports in his article, and some comments Bob Whyte makes may come as a surprise to many who have built up their opinions on hearsay, rather than facts. It was on such an unsure foundation that Nathaniel had built when he scathingly asked, 'Can any good thing come out of Nazareth?'

For many many people, Communism is wholly and basically evil, incapable of producing anything that is good or profitable. It is helpful to read what these two brethren have to say.

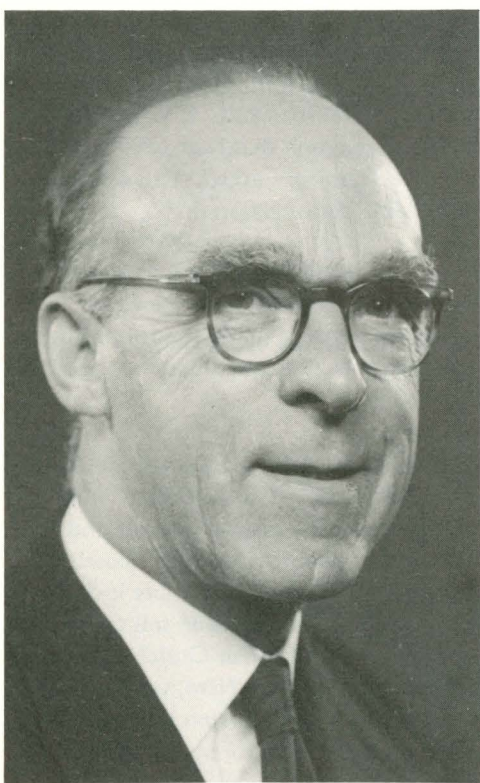
In China today there is a Church, far from being emaciated. It is a purified, more spiritual company of God's people and very akin to the 'Saints of Caesar's household' reported in Philippians. No more inclement atmosphere, or inhospitable soil could be imagined for a Christian Church than the palace of the Emperor Nero, yet here were saints of God, so free from self that they could send greetings of encouragement to their brethren in Philippi.

The people of Israel must have been staggered beyond measure to hear God say, through his prophet Jeremiah, that Babylon was a golden cup in His hand. To Israel, Babylon stood for everything which was abhorrent; everything that spelt anti-God; everything that evoked a prayer that God would wipe it off the face of the earth. Yet, said God, He had raised it up. If we truly believe that God is the God of history, then these things should not surprise us. If He is the 'God of the whole earth', as Isaiah declared Him to be, then He is in control. The Chinese pastor, quoted by George Young, believed that Communist China had been raised up for a purpose and that it was a golden cup in the hand of God. But though God had so dealt with Babylon, He warned that He would also dash it down, and George Young says how thrilled he was to meet the 'overcomers' of the Lord, who will prevail in China.



# THE CHURCH LIVES IN CHINA

by George Young



Rev George Young

What a thrill it was to return to China after 24 years absence, and to see the new society, talk with the people, and, best of all, to worship in Christ's church with my beloved fellow believers!

Our party, 16 members of the Scotland China Association, flew in a British airways jet liner from London to Hong Kong. The next day we crossed the border and were met by our guides. There then began a strenuous, well planned tour of cities, towns and villages in south, central and north China. In these places we visited factories, schools, colleges, hospitals, communes, museums, cotton mills, steel factories, cadre training centres, neighbourhood committees, clinics and shops.

## Strict discipline

The new Chinese life style was hectic, but invigorating! Talk about Spartan discipline! — It was in fact like being in the army! They were up at dawn, doing their exercises, drinking hot water, then an hour of quiet meditation on their 'Book' which they know, memorise and practise better than we do ours. Breakfast at seven, out to work at eight, a meal at mid-day, home at six for a big meal, then evening lectures, cinema, theatre, or acrobatics, but at ten o'clock everybody is in bed. There is no night life or TV. No pubs, or clubs. That is their day, and we shared it in the heat of summer!

As the comfortable train with its China made diesel engine carried us the 1,500 miles from Canton to Peking, we saw how peaceful the country was and how happy the peasants were as they worked in the fields reaping a bumper harvest of, rice in the south and wheat in the north. I was the only one who could speak the language and who could compare the present with the past. In the many talks and sights which I had during those three weeks, I can honestly say that this new society in its simplicity, in its purity, unity and confident vitality for work, far surpasses the old mandarin order with its corruption, its inflation and oppression of the people.

## China is a developing country

Wherever we went, as we inspected factories, cotton mills and the huge steel works at Wuhan, our guide kept insisting that China is a developing country. It was amazing to see the progress made in developing agriculture, industry, commerce, land reclamation, railway building, and the extension of medicine and education to all the people. I noticed that education in China is no longer reserved for the privileged few, but for every child. But education has only one aim in China, it is to train all to work for, and serve the people.

## China's missionaries

Chairman Mao's 'New Man', whom he describes as 'a noble, pure, honest man, selflessly dedicated to serving the people', was very much in evidence in the men, the women, and young people, and everyone of them is a missionary. Visiting Changsha and seeing Mao's birthplace, I saw a huge poster showing Chinese engineers in Africa constructing the Tanzania-Zambia railway. These 15,000 engineers were acclaimed as Chairman Mao's zealous missionaries who, by their skilled work and clean lives, were spreading their faith and making converts in Africa. When my wife and I left China after 27 years of happy service, the head of the Communist Public Safety Bureau said, 'See you again! Tell your countrymen we will soon come and liberate them!' Now that was no joke. They are certain that they have been raised up to do just that. To save the world.



Places visited by George Young



### China is a totalitarian State

You soon realize that ideology is firmly in command. Pictures and Thoughts of Mao are placarded before you everywhere you go. Children are taught to love and obey him in the nursery schools attached to the factories, while their parents work there all day and collect their children, again at 6 p.m. Politics is supreme. If you don't have the 'correct' party view you will be 're-educated' in a Labour Camp. The general message to the people in this authoritarian puritanical society is one of obedience, hard work and austerity for the good of the nation and the spread of the revolution in all the world.

On one occasion, when in a Commune, I had a long talk (with no guide present) to a group of peasants about freedom of thought, of movement, of assembly, and freedom to preach, and asked them, 'Had they not lost these?' They said, 'Yes, but we have gained other freedoms which are precious to us.'



Main East/West Boulevard, Peking

Photo: J Hulme



Cover of calendar issued by Asian Outreach

On asking what these were, they answered, 'Freedom from hunger, freedom from famine, from poverty, flood, unemployment, disease, violence, civil war, and social evils.' There is no doubt they certainly had a significance as persons, a security of home, a love of country and an incentive to work which they never had before.

### Long Live the King!

What about the Christian Church in Communist China? Has it disappeared? Certainly not! The Red Guards let loose in the Cultural Revolution gave the Church a cruel battering. They burned Bibles, they scattered Christians, and closed church buildings. The Roman Catholic Bishop of Shanghai, whose Cathedral was closed, was arrested. He was brought from prison to be tried by the People's Court in the Sports Stadium, which was packed with people. Dressed in shorts, with hands bound behind him, he listened to the accusations. Then, though very feeble, he was brought to the microphone to repent! But instead of the expected confession, he cried out, 'Long Live Christ the King'. Christianity in China is very much alive and, what is more, invincible, because the King lives in the hearts of His soldiers and makes them His overcomers.

### No sermon to be preached

The highlight of my visit was to attend one of the four churches in Peking and to see and talk with some of these brave and happy 'overcomers' who are witnessing a good confession. I was welcomed at the door by the Chinese pastor and led upstairs to a small hall where 23 people were assembled for worship. In the congregation were 12 Chinese, 2 Africans from Zambia, 3 British girls teaching in Chinese colleges and schools, and people from British and American Legations. I was given an order of service in Chinese and the venerable pastor led the service beautifully. There was a call to worship, and responsive reading of Psalm 148. There were fervent prayers, singing of the hymns, 'O God, our help in ages past', 'Take time to be holy', 'I need thee every hour', 'Rock of ages, cleft for me', and Bible readings from Psalm 104, 1 Peter 1 v 13-35, Luke 11 v 27-36. These were followed by an impressive Communion Service. The pastor, a man of God, was not allowed to preach a sermon, but sufficient was conveyed in the items of worship we shared to reveal the testing situation of Chinese Christians, the reality of their faith, and their steadfast loyalty to their beloved Lord and Saviour Jesus Christ.



## THE CHURCH LIVES IN CHINA (Continued)

### Living in adversity

Here was a colony of heaven in a Communist State. The true Church under the Cross, despised and rejected of men, pressurised by the cadres, yet alive in adversity, rejoicing in tribulation and sharing the fellowship of Christ's suffering and His victory over the world. It was worth coming all the way and undergoing all the rigours, to experience this holy identification with our fellow Christians in China. It was worth everything to pray with them, sing with them and later to talk with them for half an hour about the work of Christ in Peking. It was re-assuring to know that the seed is still there and growing. Thrilling to realize that nothing can ultimately impede the coming of God's eternal Kingdom in China. These cheerful Christians in the Chinese Church want us to know and believe the fact that, despite outward appearances, God has been, and is, mightily at work with them. In parting they said, 'Now you have seen us, be at peace. There are many more of us in the land.' I asked if we in the West could do something to help them. These three pastors all said, 'PRAY FOR US'. Here is a request to be constant in believing prayer for our fellow believers in China, who have such a heavy cross to bear.

### 'There are many more of us'

I discovered how true that was in daily talks with people on trains, buses and planes, and in conversations with farmers, factory workers, soldiers, men and women, boys and girls, in country and city. Speaking their language made us one. 'Come and live with us,' they invited. I replied, 'I will if you let me preach Christ'. But they shook their heads.

I was disappointed not to be allowed to go and visit Shensi province where we lived and worked so happily for 27 years, but an unexpected incident occurred which compensated in some measure. Our party flew in a British Trident plane back from Peking to Canton, and on the journey I began to talk to a fellow passenger. He was a professor in a university, and after asking his honourable name, his worthy occupation and venerable age, I asked where he came from. Then he told me, 'Shensi Province, Sian !!' My heart leapt for joy. So I had some cheering news of the continuing work in the hospital and especially in the city and country churches.

### A prophetic utterance

As I pondered these things I recalled a prophetic sermon preached by a great Chinese leader in the third year of liberation in Sian. 'Why has God allowed Communism?' was his theme. He believed in the first place it was For Judgment. That it was God's scourge to overthrow our corrupt systems and sinful living, just as God cleansed Israel with the rod of Assyria. It was also For Repentance, so that our repentance could be shown in simpler living, in self-sacrificing love and humble service to others. So that with Christ's truth-dominated outlook we could be above worldly kingdoms and have that stronger faith in God which would be equal to persecution and death. And finally, it was For Evangelism, that we might give ourselves to witness bearing in city and country, in streets, and in homes, and by compassionate deeds show them that our Lord Jesus is alive and present to help us.

Is there not here a message of warning and challenge to us in the west also?



Farming near Peking  
Photo: Asian Outreach





Golden Star People's Commune in Shansi  
*Photo: Camera Press*



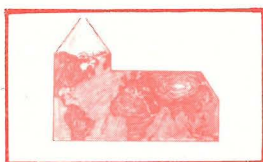
# YESTERDAY WON'T DO

youth lives for today and tomorrow

by Martin Howie

'Can you write an article about BMS work among young people?' the Editor enquired. Since I was occupying the room in the BMS marked 'Young People's Secretary' I could hardly say 'no'. 'When do you want it?' I asked foolishly. 'Yesterday,' he said, disappearing out of the door.

So this morning I sat down to write. I started thinking about yesterday. And the thought which won't go away is that the real problem for so many young people is that 'BMS' and 'missionary' leave a 'yesterday' image about them.



## Change the image

In the high speed, ever changing, fashion conscious world in which we live, yesterday won't do. Unless we can change the image we are in danger of having a new generation of young Christians with very little interest in their fellow Baptists in other parts of the world.

Changing the image so that it matches reality will not be easy. It will not happen overnight. And it can only happen through a concerted effort by everyone at local church and national office alike.

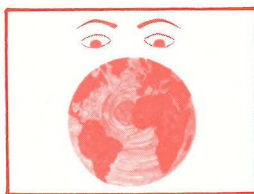
## Set the aims

So how do we begin to get rid of the 'yesterday' image? We must beware of gimmicks. They soon become the worst yesterday of all. If we really seek a new tomorrow we must spend today asking ourselves some searching questions.

First and foremost we must consider our aims. When we try to interest young people in missionary matters, what are we hoping they will learn and do as a result?

The traditional missionary supporting activities are interest, prayer and giving. Few people would want to argue against any of these. At a recent meeting of one of the sub-committees of the Society, the opinion was stated that the major aim in young people's work should be to secure money and candidates. Of course this is true. But in addition do we not have a wider and preliminary task to achieve?

My own work with the Society has been done with the assumption that the basic task is an educational one. 'Education for world mission' is the catch phrase often used. It is a phrase capable of wide interpretation and well worth thinking about.



## Have a world view

My understanding of world mission is that it means the whole people of God in every country sharing together in God's mission to the world. Not a one way donor-recipient relationship, but a situation in which all Christians seek to share their total resources with one another. I see the task of education for world mission not so much as providing knowledge or instruction, but rather as one of encouraging an open ended process of questioning and discovery in which young people can be helped to face up to some of the vital issues of mission and come to a viewpoint of their own on the basis of the evidence available to them.

One of our most important tasks, I believe, is to promote a 'global consciousness' among young people. We need people who think of themselves belonging to a world church as well as a local church, and who identify themselves as much with the struggles of the people of the Second and Third Worlds as with the needs and problems of people immediately around them. Having come to this kind of consciousness, some will feel it right to go themselves to work overseas; many will stay to take part in mission here; hopefully all will see the need for churches and individuals to share their resources of prayer and money with those in other parts of the world.

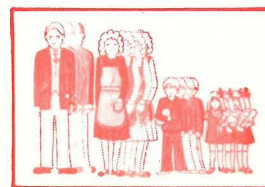


## Look at the setting

Another question we must consider is the context in which education for mission takes place. One of the first principles of education is that we begin from people's own experience. So it is vital that we consider the whole learning process and environment in which young people are placed.

The influence of the media is considerable in the formulation of young people's opinions and values. So too are peer-groups at the youth club or school. School syllabuses also play their part. Within religious education lessons young people will be asked to consider a whole variety of religions and philosophies, and the nature of the relationship between people of different race and belief. We must recognize too that we live today in an increasingly multi-racial, multi-faith society.

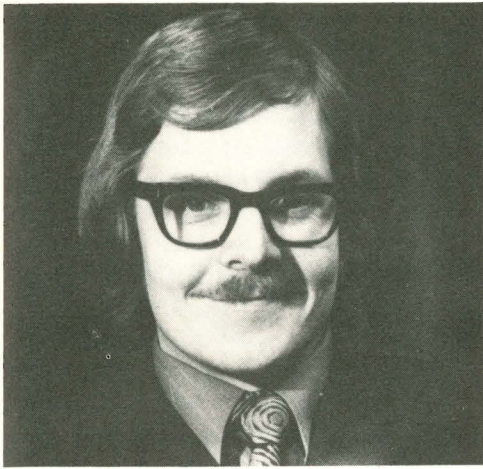
All these things inevitably raise questions about the nature of Christian mission. Far from attempting to shield our young people, we must help them face these questions honestly and find meaningful and realistic answers to them.



## Begin where they are

However, it is within the local church that most of our work will be done. It is here that they will pick up most of their attitudes to world mission.





**Rev Martin Howie**  
Photo: T Reeve

If missionary matters are a central and integral part of the church's life, young people are more likely to consider them a vital part of their own Christian concern. If they are receiving a planned Christian education through a syllabus in which world mission is included, then again an international view of God's work will come much more naturally.

If, however, the only time they hear the word 'missionary' is at the annual deputation visit, if there are never any missionary items on the church meeting agenda, if prayers for missionaries are a rarity, then they will conclude, and perhaps not unfairly, that missionary matters are something just to be tagged on at the edges, something only for those specially interested. If this is the message that comes through for 51 weeks of the year, they will hardly believe us when, at our special missionary meeting or Sunday, we tell them how important missionary work is.

So we need to look very carefully at the missionary events and meetings we organize. They must be part of a total programme of education, otherwise they may well be wasted effort. An increasing practice is to encourage groups within the church to undertake a study project during the weeks preceding the missionary deputation. Then, if young people have the chance to listen to, or perhaps as important, to talk to the missionary visitor, they will at least have some background knowledge against which to relate what they hear.

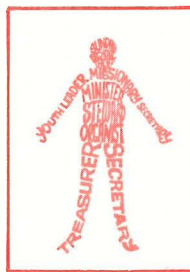
People sometimes ask whether we should have missionary meetings especially for young people, or whether we should encourage young people to come to the main church events. Probably there is a place for both.



### Involve them in planning

What is much more important is that we involve young people in the planning of events. Too often it is adults who make all the decisions and do all the planning, and then wonder why the young people are reluctant to come. Effective planning begins not from the speaker or film that has already been booked, but from issues and questions that are real to the people for whom the meeting is intended. Once these have been determined it may be that a speaker or film is needed. Alternatively, the young people themselves could organize a missionary programme, and in the process of research, planning and presentation, learn far more than they could from listening to any number of addresses or films.

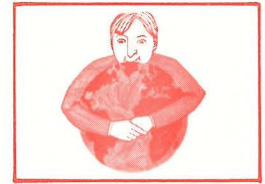
We must also be careful to present the missionary situation as it is today. Yesterday's news won't do, whether yesterday was 50 years ago, five years ago or even one year ago. The content and style of our events and the publicity that goes with them must all be as up-to-date and professional as we can possibly make them.



### Take advantage of resources

Within the Young People's Department at BMS there is a variety of literature available, suitable for use by leaders and teachers, or by children and young people themselves. The annual programme of Summer Schools provides an invaluable opportunity for young people to meet in a relaxed, residential setting and consider many facets of Christian faith and mission. The current 'Transport Target' Project enables young people to give financial support for specific areas of BMS work.

All these are resources to aid churches in their missionary education among young people. In addition, members of the Mission House staff are always prepared to visit local churches and auxiliaries; increased opportunities for consultations regarding missionary education would be warmly welcomed.



### Look forward

As I consider the present state of BMS work among young people my greatest hope is that we can begin to adopt a much more democratic attitude towards young people. Some years ago there was in our churches a 'youth cult' that saw young people as all important within the church. I for one do not look for a return of that attitude, though I was impressed recently by some words of Tom Houston, where he points out that whenever God wants recovery he starts with the younger generation away from the centre of things, eg, Joseph, Moses, David, Jesus and the twelve, and Calvin (who wrote his Institutions before he was 24).

What I believe we must do is to allow young people a much greater say, and accept their contributions much more seriously, both within the local church and at national level. Too often we attempt to mould young people so that they fit into our existing programmes and structures. We must begin to make our programmes and structures more flexible so that they serve today's needs and today's generation.

I have often heard it said that young people are the church of tomorrow. That always seems to me a rather dubious compliment because it can easily mean we give them a wrongful place in the church of today. The missionary work to which we have been committed by our Lord demands that we use the resources and ideas of all age-groups within the church. Yesterday's ideas won't do. But neither must we put off till tomorrow what needs to be done today.



# NEWS IN BRIEF

## YOUTH SECRETARY LEAVES

**Martin Howie** left the Mission House at the end of December to take up an educational appointment in South London. For four years he served as Young People's Secretary, bringing to his responsibilities considerable gifts and enthusiasm. He organized Summer Schools, maintained communications with those involved in work among young people and children, spoke at conferences, visited churches, and represented the Society on various committees. He has prepared much helpful material for education in world mission which will be of continuing use. He goes to his new work with the good wishes and gratitude of the Society.

A S Clement

## BAPTISTS IN KENYA

A Baptist evangelistic effort among the Giriyama Tribe in Kenya, resulted in 26 new churches, 319 baptisms, and 250 people awaiting baptism, during the first three weeks. The project is an intensive plan to evangelize the tribe, and it began in July.

## A PASTOR EXPORTED

Michael Chesterman, who belongs to the Christians Abroad Fellowship, is stationed at Lusaka, Zambia, as a member of the Educational Broadcasting Unit. He says, the Lusaka Baptist Church is active. It 'exported' its pastor to Cape Town, South Africa, and up-graded one of its elders to be the new pastor. It has a Zambian graduate member, Joe Simfukwe, studying theology at Spurgeon's College; it has two other members at the All Nations Bible College; and a fourth at Scott College, Nairobi. Further it has just received back from Britain two others who have been studying there. 'How about this,' asks Michael, 'for investment in church leadership?'

## SUPPORTING THE WORK IN HONG KONG

The young people of Pollards Hill Baptist Church, London, have completed a project on Hong Kong, by which they helped to provide scriptures for the work in the colony. The project concluded with a Chinese party at which all were encouraged to wear Chinese dress.

## BREAD FOR THE WORLD

Dr Dieter Krause of the German churches Bread for the World organization, returning from four weeks survey tour of West Africa, reports price increases of 150 per cent within the last two years, so that one egg now costs the equivalent of 15p.

## NEW BIBLE FOR TRIPURA

One of the biggest factors in the future work of the Mizoram Baptist Mission in Tripura (see January *Missionary Herald*) will be the Tripuri New Testament.

It is the first major book to be printed in this language and will become part of the literature of the people. God's written word will be able to do His work.

## AIMING FOR TOTAL PROHIBITION

The government of Prime Minister Indira Gandhi of India recently banned the consumption of alcohol in hotels, restaurants, bars, clubs and receptions. The ban was announced on the 106th anniversary of the birth of Mahatma Gandhi, the former independence leader of India.

A goal was set in the constitution 25 years ago to achieve total prohibition.

## THE GRASS ROOTS ARE IMPORTANT

UNICEF claims that some 900 million people, including 350 million children, in the developing regions of the world remain beyond the reach of even the most minimal health, nutrition, education and social services. More and more planners are finding that the people themselves are the greatest resource in meeting their own needs. With a little training, villagers, often illiterate, are being taught to provide many simple services within their own communities. The BMS in most of its fields has, for a long while, been promoting Community Health Programmes along these lines.

## ZAIRE RETURNS SCHOOLS TO CHURCHES

Under the decree of 30 December, 1974, which provided for the nationalization of non state schools in Zaire, there was a clause which banned the teaching of religion during school hours. Under the order revoking the 1974 decree, religious education is to be allowed in school hours once more.

A circular sent to religious congregations asking them to resume responsibility for the schools they had previously run, specifies that clergy or members of religious congregations should not necessarily be appointed as head of the schools. They should however be responsible for the management of the schools and for the appointing of personnel.



## SCOTLAND PUTS A NEW NAME ON THE MAP

Tanzania is a new name on the BMS map and all because Donald McLarty successfully applied for a job in the Kilimanjaro Christian Medical Centre. A member of the Adelaide Place church, Glasgow, Donald's degrees, MB, ChB, MRCP (UK), MD, were gained at Glasgow and Aberdeen. At present he holds a responsible Lectureship with Honorary Senior Registrar status in Stobhill General Hospital, Glasgow. His wife Dorothy, a qualified Physiotherapist, graduated in Arts, Psychology and Social work from Glasgow University. They have wide experience in Christian work both within their church, the community and among overseas students. Accepted by General Committee as probationer missionaries they will fly to Tanzania early this year. Thus the Society is still ready to 'lengthen its cords' and in faith accept the challenge of new areas of service.

Mrs Peter Cousins, RGN, SCM (Susan Gemmell) is designated with her husband for work in Brazil. Susan's church is Port Glasgow where the YPF recently held a successful musical evening which raised £58 for the BMS.

## A MISSIONARY EVENING

Alperton Baptist Church Middlesex, arranged a missionary social evening at which a number of games were played. The structure of the games were well known, but each had been adapted to inform those taking part about the work of the Baptist Missionary Society. Around the walls were anagrams of BMS station names which those present were invited to solve.

Teams were chosen and each member of the team was given a different BMS name. Scattered throughout the building were 'posting boxes' bearing the name of a country. The first member of the team had to post their name in the correct box, before the second member could go, and so on.

Teams were chosen and each team given two consecutive copies of the *Missionary Herald*s. Items were read from the *Heralds* and the first team to spot the item in their copy gained a point.

## ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.  
(28 October-26 November, 1976)

**General Work:** Anon: (Cymro) £30.00; Anon: £0.60; Anon: £10.00; Anon: £6.00; Anon: £1.00; Anon: £40.00; Anon: £10.00; Anon: £2.00.

**Women's Work:** Anon: £5.00; Anon: (WTR) £5.00.

**Medical Work:** Anon: (WRY) £10.00; Anon: (Gill) £4.00; Anon: £5.00. 'In loving memory of Margaret and Arthur — MMF.'

**Gift & Self Denial:** Anon: £10.00; Anon: £2.00.

**Agricultural:** Anon: £10.00.

**Relief Work:** Anon: (Edinburgh) £3.00; Anon: (RP) £5.00.

## Legacies

	£	p
Miss S J Bryce	400	00
Miss A M M Chapman	100	00
Miss E M Cording	344	15
Elsie Logan Crompton	25	00
Mr A E Doughty	100	00
Miss D S Good	100	00
Miss E A Hanford	250	00
Mrs G A Hilton	600	00
Mrs E M Knight	25	00
Miss C L Lonergan	350	00
Mr W G May	200	00
Miss G Northmore	2951	14
W E F Palmer	4000	00
Mr W E Peak	250	00
Gertrude E Pearson	10	00
Jessie M Piggott	50	00
Mrs A Smith	25	00
T J Williams	100	00
Mrs N Wilshaw	200	00

## AUSTRALIAN CHURCHES CALL FOR A HALT IN URANIUM PRODUCTION

The Australian Council of Churches has called for a five year stand-still of mining and exporting of Uranium to allow sufficient time for public debate and for further research into the risks involved and possible alternative energy sources. They call for researching and development into alternative non-nuclear energy sources such as solar, wind, tidal and biochemical energy.

## MISSIONARY MOVEMENTS

### Arrivals

**Miss C Preston** on 5 November from Chandraghona, Bangladesh.

**Rev J and Mrs Pullin** and family on 20 November from Caceres, Mato Grosso, Brazil.

**Mr and Mrs J H West** and family on 21 November from Mount Hermon School, Darjeeling, India.

### Departures

**Miss M A Stockwell** on 3 November for Mbanza Ngungu, Zaire.

**Miss J Brown** on 5 November for Kathmandu, Nepal.

**Miss J M Westlake** on 10 November for Chandraghona, Bangladesh.

**Mr and Mrs J Mellor** and family on 25 November for Tondo, Zaire.

## BIRTHS

**To Dr A D and Mrs Hopkins** on 16 October at Pimu, Zaire, a son, Mark.

**To Mr and Mrs D L Boydell** (Bolobo, Zaire) on 23 November at Leeds, a son, Mark Morrison.

## DEATHS

At South Lodge, Worthing, on 13 November, **Mrs Margaret Katharine Casebow** (widow of Rev H J Casebow) aged 74; Zaire Mission 1932-1962.

At Melksham, Wilts, on 22 November, **Mrs Barbara Phyllis Thompson** (widow of Rev R Veysey de C Thompson) aged 76; Zaire Mission 1927-1961.

## WALES AND DEVOLUTION

'Whatever the future may hold in the way of political developments, and even if devolution comes,' writes Rev Aneurin Thomas, 'Wales will still think of the BMS as its own missionary society. There is still in Wales a great love for the BMS and the word Zenana, changed to Senana, which means so much to our ladies has become part of our vocabulary.'



# NEW



# WORKERS

## FOR ZAIRE



**Helen Boshier** is a member of Endcliffe Methodist Church, Sheffield, her home city, but she also had links with All Souls, London, which she attended when she was at London University studying for a history degree. It was there, in fact, that her faith grew and she really came to want to serve the Lord. She came to realize that, first and foremost, her career after university would be serving God wherever He might lead her. At college she also became more certain that she should go overseas and a way for this was found through the BMS. Having completed her studies in Brussels Helen has left for Zaire as an Associate Missionary of the Society.

**John and Nan Passmore** are both members of the Okehampton Baptist Church in Devon. Both grew up in that town but left, and then met again and married while students in London, when Nan was at Goldsmiths College and John at Spurgeon's College. Nan taught in a Junior school while John finished his theological studies and when he was ordained in July 1975 they went to St Andrew's Hall for one term, after which they left for Bangladesh in January to commence language study.



**Suzanne Roberts** knows the blessing of a Christian home and, first through her parents, and then the church and Sunday school in Falmouth and at Westbury-on-Trym, Bristol, she came to know the living Jesus and accept him as her Saviour and Lord. She was baptized at Westbury and during this time became aware of God's calling to serve Him overseas as a doctor. She trained in Sheffield and shared the fellowship of the Cemetery Road and Crookes churches. After two years gaining experience, she goes to Chandraghona Hospital where she hopes to work mainly with women and children, and in public health.

She has been very conscious of God's great love, His patience, His guidance and utter faithfulness during her preparation, and she goes forward in the knowledge of His strength and leading to take His love to the people of Bangladesh.

## FOR NEPAL



**Linda Howes** has, from an early age, had an interest in missionary work as her parents were missionary secretary and treasurer for many years.

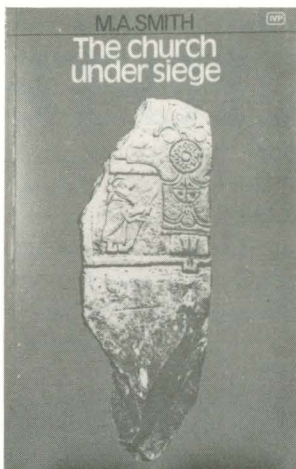
She was baptized at North Hanwell Baptist Church, London, and became a member there. She has helped with the Youth Club, taught in the Sunday School, and helped in a Junior Club.

The challenge first came to her about missionary work at a Missionary Conference in 1971, and early in 1976 it was made very clear that the Lord wanted her to serve Him abroad. 'This time I was prepared to say, yes,' writes Linda, 'and within a few days of approaching the BMS I was informed of the need of a secretary in Nepal.' Other circumstances have confirmed the Lord's timing and so the only way forward for her was the path of obedience. Linda left for Nepal on 28 January.

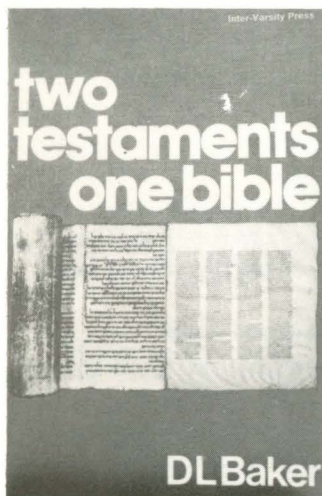


# BOOK R E V I E W

**The Church under siege** by M A Smith.  
Published: Inter Varsity Press £2.25.



**Two Testaments One Bible** by D L Baker.  
Published: Inter Varsity Press £4.95.

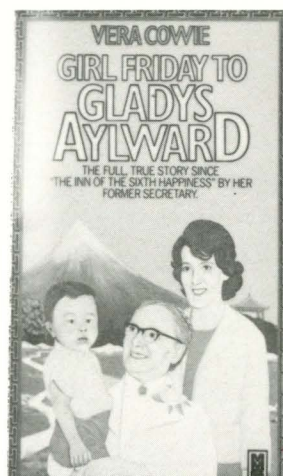


To cover in one slim volume, 500 years of church history so full of incident as the Constantine to Charlemagne era, is not an easy task. M A Smith, however, succeeds in giving an outline of events in a way that stimulates the reader's interest, and then indicates the sources of deeper reading. The inclusion of a Time-Chart and a glossary of prominent people during the period under study, are most useful, and many of his character descriptions a sheer delight to read.

K Hodges

M A Smith is a member of the BMS General Committee — Editor.

**Girl Friday to Gladys Aylward** by Vera Cowie. Published: Marshall, Morgan & Scott 96p.



Not infrequently one meets the suggestion, either implicitly or explicitly, that the New Testament is the only part of the Bible which is essential to the Church. The author, in a very readable yet scholarly way, deals with this subject looking at the development of this problem over the years and then he presents eight modern solutions by scholars of note. He concludes by suggesting that there is a theological relationship between the Testaments, pointing out that this relationship has often been regarded as one of 'promise and fulfilment', but he argues 'that there is more to the Old Testament than promise and that the New Testament's fulfilment goes far beyond the expectation of the Old'. The printing of this book, looks like a typed manuscript, which may be an annoyance to some readers, but it would be a pity if they ignored this work because of its appearance.

A E Easter

**Philosophy: A Christian Perspective** by Arthur F Holmes. Published: Inter Varsity Press 50p.

The introductory essay was first issued in 1963 and then revised in 1975, and had to go into a second printing in 1976.

The author points out that first century Christianity was born into a philosophically minded pagan culture, and this, very largely is the position today. He attempts to introduce and to explore, as far as the limits of a booklet will allow, the relation between reason and revelation by trying to understand the nature of philosophy and of Christianity respectively. The chapter headings are, 'What is Philosophy?', 'What is Christianity?', 'Christianity and Philosophy', and 'Christians in Philosophy'. The author gives a very useful bibliography for those who wish to delve more deeply in this subject.

Vera's work with Miss Aylward began by answering correspondence, booking engagements, and helping to form a 'Gladys Aylward Trust' to deal with the monetary gifts received from many friends for support of orphan children in Taiwan.

When 'The Small Woman' returned to the East, Vera Cowie went with her and helped her in the work, particularly among the Chinese orphans, and when it was discovered that the Superintendent of the Children's Home had been misappropriating the funds she suddenly found herself in charge and responsible for 96 children.

The many difficulties she had to face and the problem of her own health, did not deter her from being Gladys Aylward's 'Girl Friday', and her complete reliance and trust in God for all things shines through all she undertook.

D I Walsby



# CHINA LOOKS TO THE FUTURE

by Bob Whyte



**A labour heroine in a steel mill**

*Photo: Camera Press*

China stretches from the populous plains of the east coast to the virtually uninhabited deserts and mountains of the far west. It is a land of mountains and waters. Her climate is dominated by the uncertain monsoon and water conservation is the perennial concern of her people.

## **The silent majority**

China is best known for her silks, her porcelains, and the Confucian tradition, but little is generally known of the voiceless masses who in folk song and story are remembered for the great peasant rebellions that periodically shook the foundations of the Empire. The chaos of those earlier days contrasts with the firm government and order of the past twenty seven years of communist rule. So today China is seen either as a land under the heel of an oppressive government which has brought about some material improvement but at untold cost. Or it is viewed as an example to the world of a selfless society that combines good central government with extensive democracy, through a democracy very different from the traditions of the West. The view one holds can easily be based on our hopes and fears rather than on actuality but Christians should endeavour to move beyond prejudice and seek for understanding.

## **Like some watcher of the skies**

To understand another people's experience is not easy, and for us looking at China is rather like an astronomer viewing some great explosion in outer space. China, however, is not a distant galaxy but a large part of our own world. In an article on 'China's Key Role in the New World of the Pacific', Mr Heath said, 'A visit to the Pacific does one good. It always forces you to reconsider your perspectives. . . . The Pacific is now the cockpit of change and it will be so for many decades to come. The fate of us all will be bound up with it.'

## **The People Stand Up**

Mao Tsetung announcing the inauguration of the People's Republic of China on 1 October 1949 declared, 'The Chinese people have stood up'. David Jenkins has suggested that revolutionary upheavals of our time are 'in the main, the material of, or at least the material for, the furtherance of the Kingdom of God'. Such words are startling but it is perhaps with such challenging ideas that we have to wrestle if we are to acknowledge that God's Spirit is continually active in the world as well as within the Church. Are we able to read the signs of the times?

## **The Church and China**

There is little place for religion in The People's China. Christianity is regarded as part and parcel of the invasion of China by the imperialist powers in the 19th century. Nevertheless communist policy has in fact led to the development of an entirely native Chinese Church. Jonathan Chao, a prominent evangelical Chinese Christian now working in Hong Kong has said of Chinese Christians: 'Through suffering they have been liberated from the traditions of men. Purified they have become a more spiritual church and are now being used by God as a choice vessel for His own glory.'

## **The Origins of the Chinese Revolution**

If we are to understand China at all we must try to see what gave rise to the great upheaval. The traditions of centuries were just incapable of dealing with the crises that arose. Traditional China could not stand up to the challenge of the dynamic and more aggressive civilization of the West. There was also the tension created between an expanding population and primitive agricultural methods. Then the landlord class drained away the limited profits made by the peasantry and failed to re-invest in the land, so that the much needed technical revolution could only happen after fundamental changes in land ownership had taken place. The



Communists provided the political organization that turned peasant rebellion into modern revolution and thereby broke the hold of the past allowing China to stand on her own feet once again.

### **The best of two worlds**

China's peasants were, however, so poor that land reform in itself did not release enough resources to develop modern agricultural technology. Few farmers were willing to adopt untried modern techniques and to alter age-old patterns of agriculture. But here again Marxism provided the key to effective change. The Party was able to inaugurate a revolution in popular feeling, the results of which are only now becoming apparent. It developed the communes in order to rationalize the way the land was used. As a result, the complete modernization of agriculture is in progress and China aims to have developed a modern economy by the year 2000. It seems likely, however, that it will be very different from the sort of modernization with which we are familiar. China, for one thing, wishes to avoid the growth of city life at the expense of the countryside, and seeks to combine the best features of rural and urban life.

### **Health Care for All**

China tended to follow the familiar pattern of development until the Cultural Revolution in 1966 finally rejected accepted patterns. In 1966 Mao criticised the Ministry of Health as being 'the Ministry of Health for Urban Overlords'. He called for, 'the stress to be put on the rural areas'. The people themselves were involved in basic health care so that care is now available for even the remotest communities, and what is most striking is the importance given to human beings. The process of revolution in China released an enormous reservoir of human energy and creativity which perhaps is one of the signs of the Kingdom.

### **Power For The People?**

The implications of the argument so far are that Marxism has 'liberated' those who had no voice in the past in China. Moreover there are good reasons for thinking that some of the things that have happened in China since 1949 have not only improved the material situation but have stimulated the initiative and creativity of large numbers of men and women. But the price of any revolution, however necessary, is a narrowing view that has no time for gentleness, and no time to laugh at itself. Then there is a constant danger that energy released by the revolution will have to be contained by new systems of

control. There is no doubt that control is necessary, especially in a country of China's size and population, but a balance between central control and democracy is vital if the original spirit is to survive. Mao was aware of the problem and this is why he launched the Cultural Revolution with the slogan 'Bombard the Headquarters'. Yet recent events, especially the sudden fall from power of Mao's own widow, Chiang Ching, suggest that the problem remains. Most disturbing is the manner of her removal. China's main problem is that of officials becoming isolated from the people.

### **Conclusion**

The future is therefore uncertain, though none can doubt China's importance as a world power. But something far more profound has happened to China. Six hundred million peasants (out of a population of 800 million) have experienced a revolution in their attitudes and their values. The echoes of this are spreading like shock waves round the world. It is with this revolution in consciousness that governments and individuals are going to have to come to terms. Christians, who worship, as their Lord, the poor carpenter of Nazareth should be among the first to rejoice.



**People's Movement Institute, Canton  
Mao-tse-tung and others trained and planned  
here for the Revolution**

*Photo: J Hulme*





# Summer School '77

## Tavistock

Dates:  
 'A' 23rd July—6th August  
 'B' 6th-20th August  
 (Weekly bookings also accepted.)

## Eastbourne

All-age Community Holiday  
 23rd July—6th August  
 Children's Holiday (11s-14s)  
 6th-13th August  
 Summer School Teach-In  
 13th-20th August

## Bexhill

Dates:  
 'A' 23rd July—6th August  
 'B' 6th-20th August  
 (Weekly bookings also accepted.)

## Phab 77

30th July—6th August

For a copy of the Summer School Brochure please write to:-  
 BMS/YPD  
 93 Gloucester Place,  
 London W1H 4AA.

## 會道佈僑華教督基

Many Chinese, who will never enter a church, will accept an invitation to a Chinese meeting, even a Christian one, and most local groups have begun with a small nucleus of Chinese Christians, keen to win their fellow student nurses or professionals for Christ. There are at present 21 fellowships in the United Kingdom, some meeting on Baptist premises, and the work is spreading over into Europe. There is now a permanent centre in Amsterdam and in the summer of 1976, four Chinese from Paris, four from Holland, and 11 from Britain, formed a missions team for three weeks, visiting hundreds of Chinese in restaurants and other places in Holland, Germany and Belgium. A number of converts were made and some nominal Christians were brought back to the Lord.

A lot of evangelism is in English, but the real challenge is to reach the Chinese speaking communities in Britain's large cities.

Chinese families are close knit affairs even when children have travelled far and wide. Many young people converted in the United Kingdom have an immediate longing for the whole family back home to come to know Christ. It is also true that many are afraid to commit themselves to Christ for fear of what their families will say.

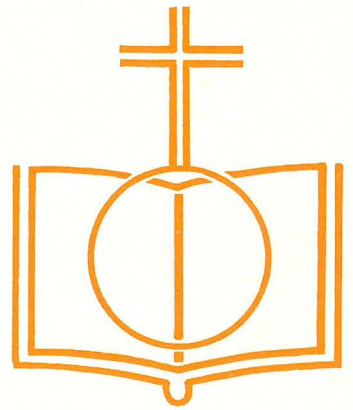
The third aim of the COCM is to train and equip Chinese to become leaders in their own churches in all parts of the world. This training is provided partly through the life of the Fellowship, but additionally through Bible teaching, and study at house parties and conferences. From all the Fellowships there is a continuous flow of Chinese leaving Britain on completion of their courses, and so church leaders of the future are being raised up by God.



Missionary

# HERALD

The magazine of the Baptist Missionary Society

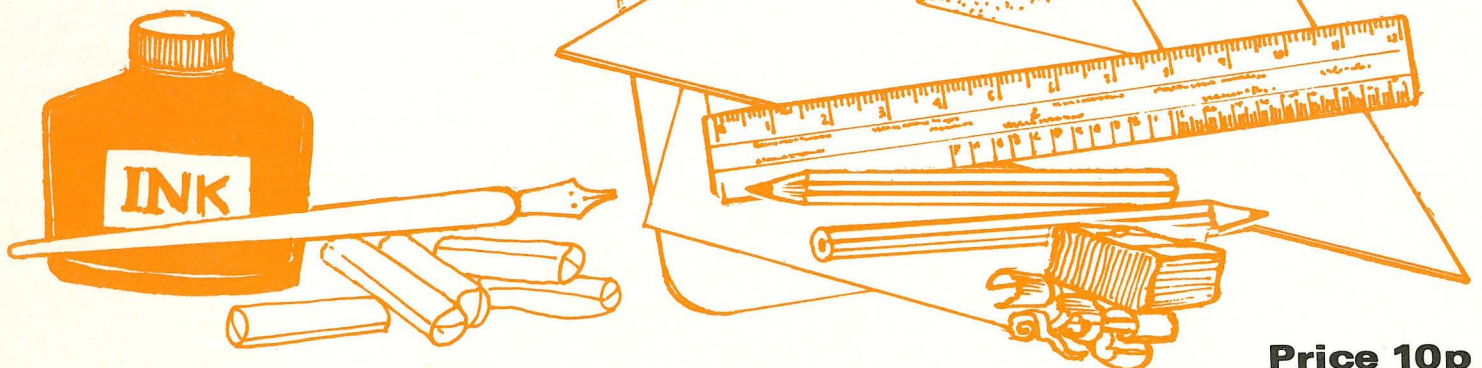


**MARCH 1977**



**EDUCATION IN BANGLADESH  
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SPINNING AND WEAVING**

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# PRAYER FOR BANGLADESH

Lord Jesus Saviour of all nations, I thank you for my country — for its beauty, its fertile soil, for our political and religious freedom. But Lord my country and people are not what they ought to be. Make us just, true, free, honest; make us into new people.

Father of justice, make us just. O Lord, give our politicians justice, that they may make decisions which are just and necessary; give our lawyers and judges justice so that all, rich and poor will obtain justice in courts of law; bring justice into the country's business life, so that manufacturers will claim only reasonable profits, workers demand only just pay, shopkeepers sell only at fair prices.

Jesus Christ, who makes all men free, save us from the darkness of illiteracy; grant wisdom, skill and finance to all who are trying to eradicate illiteracy.

Save us from the ache of hunger. Lord, this is a fertile country, but there are just too many people. I pray for all who are trying to increase food production and control the population growth.

Save us from the despair of unemployment. Grant to the economists of our country wisdom so that they can plan new employment opportunities which will provide jobs for those without work.



Lord of life, make Bangladeshis into new people. We are slaves to sin. We will build a just, honest and free Bangladesh only when we have received freedom from sin's power and are made into new people. Help Bangladeshis to see Christ free them from sin's slavery when He forgives them. O Lord, through your Spirit, show all Bangladeshis that you, the Living Christ, can and will give them a new life to live; the power to live a just, honest, free and truthful life; a new hope to look forward to; peace and joy which no one can take away.

Lord Jesus, as you make Bangladeshis new people by your power so you will make Bangladesh a new country for your glory.  
AMEN.

Originally prepared by Rev Stuart Avery, of the New Zealand Baptist Mission, for readers of the paper, *Nabajug*, in Bangladesh.

## CONFERENCE IN BANGLADESH

The Baptist Unions of Bangladesh met together in a joint conference, recently held at the Faridpur Baptist Church. In Bangladesh there are three Baptist Unions, and five foreign Missionary Societies co-operate with them, yet each Society works differently in its relation to the Unions. The BMS works in the former undivided Bengal and has been there since 1793. Later the Australian and New Zealand Baptist Missionary Societies came to work in Bangladesh and about 20 years ago these were joined by the American Southern Baptist Mission. Within the last three years, the Liebenzeller Mission of Germany also began work in the country.

The churches formed from the BMS work are united in the Bangladesh Baptist Sangha (Sangha means union), those connected with the work of the ABMS and NZBMS are with the Garo Baptist Union and the Bangladesh Baptist Union, respectively. The three Unions have not previously met together, but the Conference was an outstanding success, bringing the Unions together in a time of very real fellowship. They have now met each other; worshipped side by side, and the deepening of Christian lives resulting in a greater resolve to respond to the call to evangelize has been the immediate outcome.

The fellowship which was experienced has encouraged the Christians of Bangladesh to look forward to the possibility of a single Union and it was decided that a second conference should be held in two years time.



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# COMMENT

Joseph Katsokoane is Minister of Education in the government of Lesotho, once a British Protectorate in South Africa. After university he became a teacher and then an agricultural officer. When his country became independent he was appointed ambassador to London and then to other countries. At one time he was Minister of Foreign Affairs. Lesotho requested to be a British Protectorate in 1868 and was given independence almost 100 years later in 1966.

Recently Mr Katsokoane said, 'There is too much ignorance in the world at large about the problems and the aspirations of the developing countries.

'What our people need today is a form of education that will make them proud of themselves instead of trying to be carbon copies of alien patterns which tend to decentralize and destabilize them.

'When the British were in Lesotho they trained policemen, soldiers, and the like because they served the system. They didn't train people to run their own country.

'The educational structure inherited from the British placed too much emphasis on examinations. They became an aim in themselves. This is wrong. We want to direct our education in such a way that at every level, university, secondary and primary, it shall be terminal. In other words, if a boy or a girl cannot go beyond primary level they must have enough education to live, and likewise at secondary level.

'At university their education must be made relevant to our country. We don't want to expose them too much to what they would do if they were in England, the USA or in France. We want them to start from where they are and develop.'



The Editor

We felt that this was a challenging statement and we therefore invited some of our missionaries engaged in educational work to share with us their thoughts on the educational needs in the country where they witness. Frank Mardell writes about Bangladesh. David Boydeell looks at the urgent necessity for the Church in Zaire to train an educated ministry, and John West shares with us his thoughts about education in India. John tells how in India they are trying to give a dignity to manual work and shift the emphasis from a purely academic scheme for education. It is therefore with interest that we read a recent paper presented to UNESCO by the eminent French physicist and Nobel Prize winner, Professor Alfred Kastler. He said, 'It is a serious mistake to make education uniform. Manual skills are as important as intellectual skills. The human brain only developed because the hand developed at the same time. A biologist, a physicist and a chemist all have to roll up their sleeves.' To which the whole Christian church should be able to say, 'Amen', since it acclaims as Lord one who grew in stature mentally and spiritually yet did not hold aloof from manual labour and the development of practical skills.



# EDUCATION IN BANGLADESH

by Frank Mardell

Srikanto is a typical village boy from the Barisal district of Bangladesh. He was very troubled as he spoke to me just after the annual exams had finished. 'I shall never pass Matric,' he prophesied. 'I am sure I've failed the class 8 exams. What can I do?' His father owns some lands on which he grows mostly rice, though in the dry winter season he plants oil seed and some dal. Most of his harvest is used to feed his family, but he is able to sell some rice in the local market and therefore manages to live quite well — in a good year.

## Sell the roof!

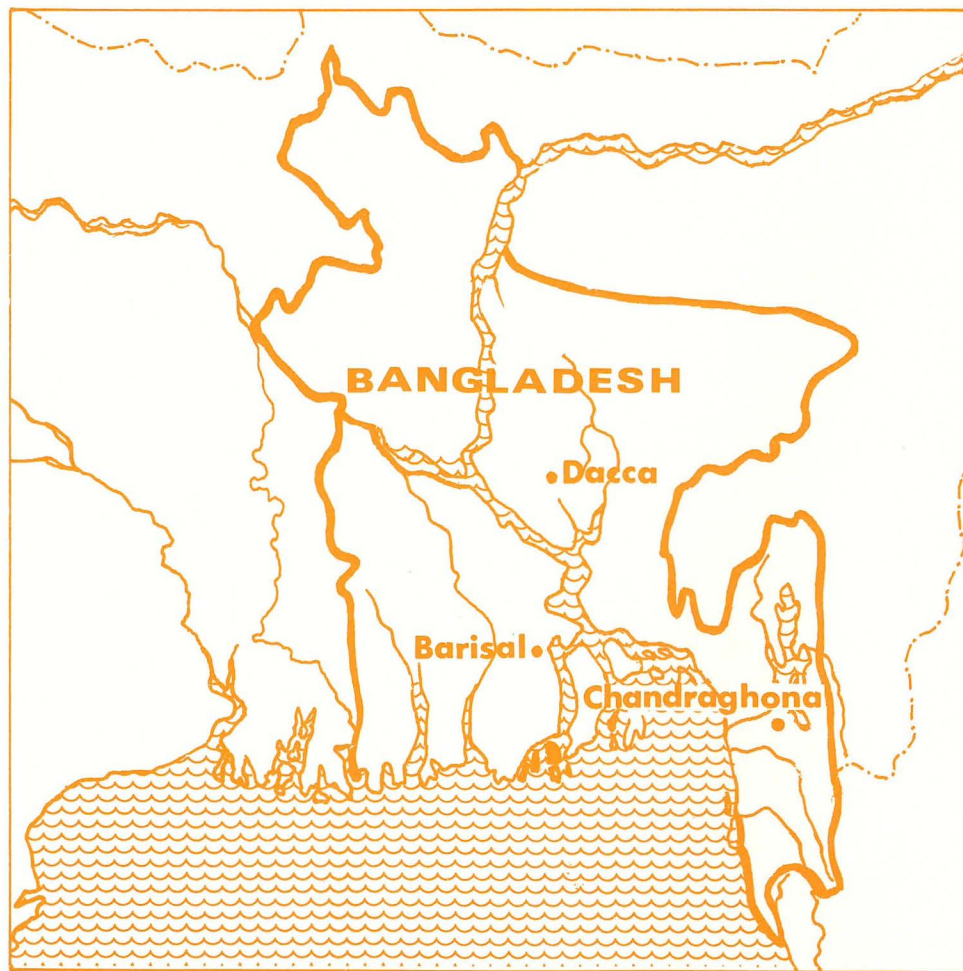
1976 was a good year, as was 1975, but in 1974 his rice rotted beneath the deep flood water, and so there was no income. As most places were flooded the price of rice rocketed. He had some savings to fall back on, but many of his neighbours had to sell the cows or goats, even the corrugated iron from off their roof in order to live. Some, it is impossible to know their number, just died!

This aspect of struggle in Bangladesh is well reported in the West. Since 1971 Bangladesh has received wide publicity and a great deal of aid and relief. It is true that much of this went astray, or was misused, but many thousands of suffering people received real help in their time of need.

## The soil is rich

What then is the prospect for this land? Many foreign commentators have written it off as economically impossible. Dr Henry Kissinger called it 'a perpetual basket case'. Now that was certainly not the view of the Bengalis in the first euphoria of their independence. Their slogan was *Swanivar*, which means self reliance.

I too am optimistic about her future. Her land is so fertile and easy to work that seeds seem to germinate as a matter of course. Her



soil, too, can support large numbers of people and that is one reason why the population has grown so large. Yet Bangladesh has almost no mineral resource to support industry. She just has her soil, and this vast population, most of whom are farmers or fishermen, and who are illiterate.

## A graduate for a clerk

The educated group live in some ten major cities or towns, but in these centres jobs of all kinds are scarce. For example, I know a clerk in a local court who is a highly intelligent man. He has an MA in history and is a

Bachelor of Law, but his job, even after many years of service, is still a humble one.

Think then of the prospects for the young university students in Dacca. Some will find jobs of a kind, but a depressing number will remain jobless. The figures get worse as one moves down the scale to those with A levels, or matriculation or finally the class 8 boy like Srikanto!

Actually he managed to pass the class 8 examination and can therefore enter the first year of the matriculation course, but



he has only an average intelligence and will find it very difficult. He is allowed just two attempts at this hurdle, and should he fail his job prospects are dim.

#### No return

Nor can he return to the village because he has been educated away from his village contemporaries who stayed to help their fathers till the land and grow the crops. That kind of life is no longer open to him. More tragically his parents may have given up everything to educate him, only to see him fail.

#### The men for the job

These boys undertake a course which is 90% practical, the only theory being that which is absolutely essential to the craft they are following. The projects for irrigation and agriculture which the government has announced will require a pool of such practically trained workers.

Education, however, is an expensive project. The cost of educating 30 million children, even up to the age of ten, is enormous. Yet reasonable literacy is a must for progress, and education is a priority.

so important as at first it appears, because it soon becomes obvious to all who look, that any boy who has been through high school has inevitably broadened his horizons and is quite different from his village friends.

Bangladesh cannot afford to make mistakes in spending her education money. The people, too, demand returns for the fees they have to pay. So this economic discipline may well produce the right result for the country.

The motivation is there. Most Bengali villagers realize full well the disadvantage they are under if they cannot read or write. Those involved in adult literacy work witness to the dogged perseverance exercised by their scholars and the evident pride in achievement which is displayed by them.

#### Christianity proclaims the dignity of work

The Christian society in Bangladesh is, on the whole, better educated than the population at large, but most of them are small farmers and there is the need to increase the number of technicians and craftsmen among them. However, the more educated one becomes the greater seems to be the objection to working with one's hands. How tragic it is that in an agricultural country agriculture is considered to be the lowest form of work!

The teaching of Paul is very salutary. He urged that none of his converts should be unproductive (Titus 3:14), and that their work should be for the benefit of the community (Titus 3:8). He argued, too, that they should work with their hands (1 Thessalonians 4:11), and set a fine example himself by engaging in his craft of tent making.

The supreme example, of course, is the Lord himself. At the age of 12 he was able to hold his own intellectually with the teachers of the temple yet was content to work as a carpenter.

So, in the Boys' High School at Barisal a practical work period has been introduced. The boys work in the garden, they level fields, maintain the sports areas, and are encouraged to discover that the Christian concept of the dignity in all work is something which Bangladesh surely needs.



**Barisal High School for boys**

*photo by A S Clement*

But there are brighter spots on the skyline. There is a Christian Industrial Centre at Faridpur. In Barisal and other large towns there are Polytechnics which are becoming increasingly important.

There is also a great deal of radical re-thinking in Bangladesh about school syllabuses and technical training. This year a scheme similar to the British Industrial Training Scheme has been introduced for boys who have passed the class 8 examination at an average age of 15 years.

The Bengalis are, in the main, sharp and intelligent and their children more so. Once literacy is achieved numeracy follows. Few Bengalis have any difficulty with basic arithmetic for when one has to bargain all one's life, ability with figures comes naturally.

#### Education bounded by examinations

Education, purely to broaden the mind, is limited to college and university. Debate and discussion is not encouraged in the high schools because all are under the pressure of the examination system. This may not be



# TWO YEARS' SERVICE

by Ann Rudland

'But why two years and not four?' If you feel called to go to Bangladesh why aren't you going for longer?' These were questions put to me by some, when I told people I was going out to Bangladesh for two years. These are valid questions and need an answer. Maybe you, too, have wondered why some Christians go out to underdeveloped countries, where there is so much need, on a short-term rather than long-term basis and perhaps you have even questioned in your mind whether these short-termers were perhaps as dedicated as their long-term colleagues. On the other hand, maybe you are someone who is wondering if God is

asking you to offer for work overseas but are not happy about the idea of offering 'for life' (as it used to be called).

## A drop in the bucket

Before going further I would just point out that 'short-term' is a very relative expression. In the context of the history of the Baptist Missionary Society, where for the past hundred and eighty years or so missionaries have been going overseas for periods of at least four or five years, usually stretching into thirty, forty or fifty years' service in a country, then of course two years is a very short time. However, for a person of, say,

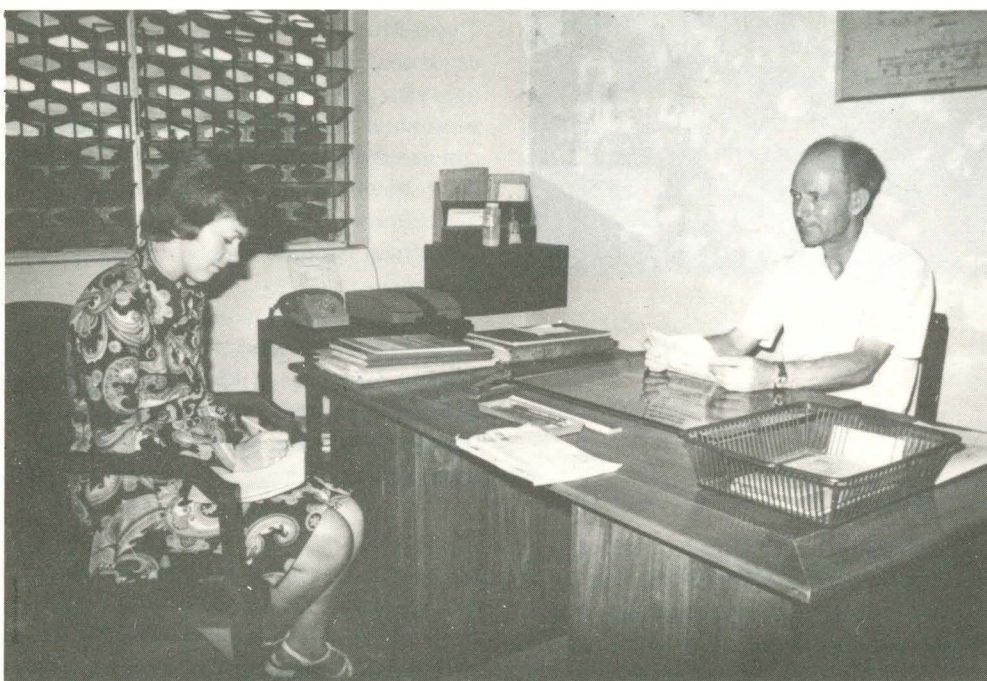
twenty-three years, it can seem an age, particularly if on arrival one suffers from severe bouts of homesickness or the job does not turn out to be as demanding as anticipated, the time drags and two years seems an eternity.

Short-termers are no more, but they are certainly no less, important than long-term workers. Both are needed today, and God wants different people to meet different needs. God made us as individuals. He, Himself, meant us to have different personalities and has given us all different abilities. We are not all doctors or all teachers, life would be very inconvenient if we were.

## Preparing the way

There is a very worthwhile work that young people can do in developing countries where so often nationals are not yet able, and a long-termers is not available, to do the jobs that currently need to be done. A nurse might be needed to set up an Under Fives' Clinic in a rural area whilst a national nurse is completing her training so that she can then step in. Always one is looking for nationals to take over the work one has gone to do. This must be so, if the community served is to progress at all and not be left 'high and dry' when the expatriate worker leaves. In most developing countries greater emphasis is now being put on the importance of technical skills. Governments realize that it is not enough to have people who can read and write. There must be people also who can use the advanced equipment that is being imported in increasingly great amounts by many Third World countries.

In some directions therefore, it is perhaps easier now than ever before to find a national who is already trained to take over one's job within the two year period, or if not already capable, can quickly become so. It would seem that the needs most met by short-term workers, eg nurses, administrators,



Ann Rudland with John Davies, Hospital Treasurer  
*photo by H Baddeley*



builders, mechanics, to name a few, are those which could soon be met by the nationals themselves. The ability is there. It only waits to be explored and used. Therefore, I think there often appears to be a quicker take-over by nationals from short-termers than from long-termers.

It is not only for the purpose of handing over to nationals that short-term workers are needed abroad. Perhaps there is a 'one-off' job to be done, requiring skills that cannot be found locally and which, once completed, will no longer require further help. In that relatively short period, for example, in the building of a new hospital, the skill and experience of someone trained in the West, are desperately needed. You might have the very qualifications which are required.

### **The reasons for going**

I went out to Bangladesh, not through any great burden for Bangladesh, nor in answer to any call to be a missionary, but because I wanted to serve God to a greater extent than I felt I was doing at the time and there was a hospital in Bangladesh that needed the secretarial skills I had to offer.

Having been sent as a short-term worker and having arrived at your destination overseas, there arises, sooner or later, a great temptation to think of yourself as a second class citizen. It is not colleagues who can make you feel this, but Satan himself, particularly in a rural station where you are in closer contact with your fellow workers than in a city situation. Look at so and so. See how busy she is. Why aren't you doing something instead of just sitting around? What good do you think you can do here in such a short while? Look how long it's taken the others. What are you doing here anyway?

These are some of the questions which assailed me during my first weeks when I found many of my pre-conceived ideas about the marvellous contribution I would be making to the work of the hospital, completely shattered. Unlike my other colleagues, who were mostly long-termers, who seemed to be always busy and have twice the number of commitments that they had time for, I had very little to do and felt I wasn't needed at all. Of course this is not the norm, but for me it was the way in which God showed me that I did not have to compare myself with others who had come out for longer terms. Nor did I have to justify my existence there in any way but that He had called me there and would use me how and when He wanted. God is more interested in us than the work He has called

us to do, whether it is at home or abroad. Dare we say that simply to obey Him, is not worthwhile?

### **'Now we see through a glass darkly'**

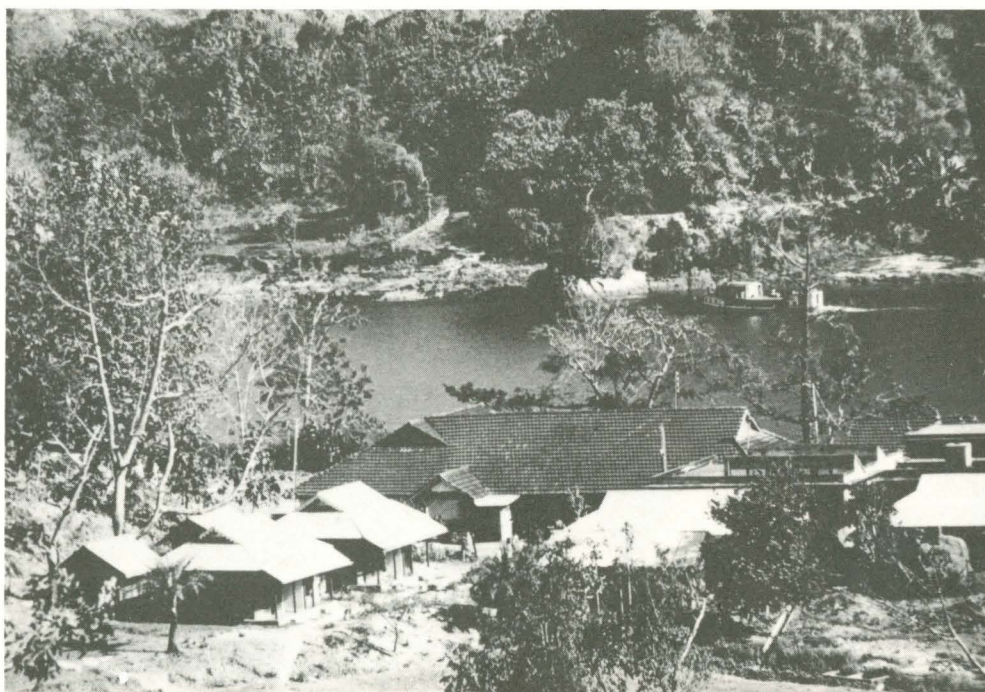
One of the people who first asked me why I was offering two years rather than longer was a member of the BMS Candidate Board.

My answer was the only one I could give, that I did not know why, I only knew that at present this was the period for which God was calling me to serve. Having returned from Bangladesh I still do not know why, but perhaps one reason is that God, in His great knowledge of me, knew that during that time He would have so worked in my heart that I would have a greater concern for the extension of His Kingdom and willingness to be part of that, than I had before I went. God never hurries us or forces us to do anything, but reveals Himself in different ways to His many children.

To someone considering serving the Lord overseas, but who feels that they cannot yet commit themselves for more than two years, I would say, 'Don't doubt the call. Stand by what you feel is God's will for you.' If I had been told that I would have to go for

longer than two years, I doubt if I would ever have gone at all. God only wants us to take a step at a time.

A question put to short-termers, perhaps more often than to long-termers, is, 'Are you going back?' I've lost count of the number of times this has been said to me already but of course it is the obvious question. My answer has always been the same, 'At this present time I don't know'. I used to ask myself during those first difficult months, 'Will God make me come back to Bangladesh?' Such a question showed my lack of faith in the love of God and knowledge of His dealings with His children. God never makes us do anything. But as we learn more of Him, we love Him and want to please Him more. Almost without realizing it we find ourselves ready to, and even wanting to, do the very thing that if we'd been asked six months earlier, we would have rebelled against completely! God will so work in our hearts that with no effort on our part we will find ourselves wanting to do what God has planned, since the beginning of time, for us to do, for 'it is God that worketh in us both to will and to do of His good pleasure' (Philippians 2:3). How very true.



**Chandraghona Hospital**  
*photo by H Baddeley*



# ZAIRE TRAINS ITS PASTORS

by David Boydell

If any community of God's people is to grow and live then it must see to it that there are adequate facilities for the training of leaders and that the standard of training and level of education of the pastors is maintained and advanced.

The Christian church in Zaire has a number of training schools for ministers and they vary considerably in the courses they offer. There are those which offer degree and diploma courses on the one hand, and on the other, the humble mud and thatch schools in the bush which offer courses of a few months or maybe a year for part time

church workers, usually called catechists. Between these two extremes stands the Bolobo Bible Institute, run by the Baptist Church of the River Zaire (CBFZ). It offers a demanding three year course for those called to serve full time in Christ's Church.

## Students from far and near

In the past two academic years, eighteen men and one woman have been studying at the Institute. Ten of these completed their third and final year in June 1976, and are now engaged in work in various parts of the country. The other nine are at present completing their third year. Almost all the



David and Jessie Boydell

students are married, some with as many as five children, and so, with a student population of 19, there are, in fact, nearly 90 mouths to feed. Some of these students and their families have to travel 1,000 miles from home, entailing a seven day journey by boat in terribly overcrowded conditions.

Many will have to learn a new language, Lingala, when they arrive. All are a long way from family and friends, and have to clear new patches in the forest, far from the schools, there to plant the crops on which they largely depend. The life of these students and their families is not an easy one, and some have given up comfortable lives as teachers, fishermen, or clerks to obey the call of Christ to work in His Church.

## Wives play a vital part

While at Bolobo these wives have to cook, grow food and cut firewood in the forest, not only for their own use but to sell at the market in order to buy fish, and to clothe themselves and their children. The husbands also have to spend much of their spare time working to earn a little money, but with classes six days a week, and church on the seventh day, there is very little spare time for the average family. A small weekly allowance is paid to each student from a



Two of the families at Bolobo

photo by D Boydell



fund to which his local church contributes, but this doesn't go very far and some churches are not very conscientious in sending their contributions. In such circumstances some students have to be entirely self-supporting.

But the main reason for their being at Bolobo is to study, so how are their studies arranged?

### One man's load!

Pastor Eboma Dweme, a local ex-fisherman who trained at the *Institut Supérieur de Théologie Evangélique* — Evangelical Institute for Theological Studies (ETEK), has been the Director of the Bible Institute for the past four years. His 'staff' were originally David and Mary Norkett, now at Kinshasa and then David and Jessie Boydell, but this present year Pastor Eboma has no full time colleagues. He has to rely on the help of seven people who work in the hospital, secondary school, or elsewhere and who teach voluntarily at the Bible Institute for about two hours each week. As well as classes for the students themselves, there are classes on three mornings a week for their wives so they may be a real help to their husbands, and not, as is true in some cases, a great hindrance.

### Lectures are related to living

About one third of the time is taken up with general studies, French (in which all teaching is done) History, Geography and Mathematics. These subjects are very important to students whose general education is not always very extensive, because they will often have to represent the church to local government officials whose education may be far more impressive than their own.

The rest of the time is spent in subjects one would expect to find at a Bible Institute, Biblical Studies, Christian Doctrine and Ethics, Church History, and so on.

Both in the vocational and the general subjects a real effort is made to relate the studies to life, and to make them as practical as possible. French lessons for example include lessons in letter writing and in writing coherent reports of meetings. Mathematics include a course on keeping church accounts.

The Biblical and Pastoral studies relate directly to communicating the Gospel in Africa. Matters often discussed at length include Polygamy, Christian Marriage and the problem of suffering, never far from one's experiences in Africa. Preaching, of

course, is the most practical subject of all, and each student has to preach at least twice in the year for assessment, as well as taking part in the weekly Sunday school, and visitation work in the village. Vacation campaigns in the district also give valuable training for Christian service, as well as helping the local church in its outreach. In these ways the staff seek to overcome the common educational problems in Africa of studies being divorced from real life. Even in Theological and Bible Colleges many seem to think that the work of a Pastor is to administer a local church from behind a desk rather than to minister to the needs of the people.

### The BMS pays

The local church which sends a student to training college is expected to provide a weekly contribution. Such a sum is a lot to find and a rural church, which has little hope of benefiting from the student it supports after his training is complete, sees little cause to subscribe. Theoretically, all local churches in the CBFZ are expected to make one offering a year to help support the training, but in actual fact, the majority make no such offering. Suspicion or ignorance of the importance of pastoral training is the cause of their lack of response. In the case of Bolobo it would be impossible to continue without an annual grant made by the BMS although the aim is to become more dependent on local sources of income where possible.

### The future is in our hands

Since the government nationalized the University in Kinshasa the faculty of theology was separated from the College. There is now a United Theological School in the capital, but the expense of maintaining students there has forced the Baptist Church to look in other directions. It is felt that the Baptists will need to develop the Bolobo Bible Institute and possibly reopen the Baptist Theology School at Yakusu.

Selecting candidates for training is no easy task when some have to travel maybe 1,000 miles, and take more than a week to arrive. Then the postal service in rural areas is such that one candidate, for example, received his letter of acceptance nearly three months after the term had started! Because of such circumstances unsuitable candidates are occasionally accepted, but they are very reluctant to leave at the end of the first year when their unsuitability has become evident.



Some Bolobo Students  
photo by D Boydell

continued on page 43



# NEWS IN BRIEF

## NEWS OF ANGOLA



Rev F J Grenfell

Jim Grenfell reports that in some areas of Northern Angola things are very difficult for the people who seem to be caught between the guerillas on the one hand and the government forces on the other. The FNLA guerillas want the people to become refugees once more and leave for Zaire, while the government troops seek information from them about the guerillas. The outcome is that many are now living in the forests once again to avoid the attention of both sides.

## MEETING AFTER NINE YEARS

The Baptist Union of India met recently at Bangalore with 127 delegates representing eight Baptist Conventions and Fellowships throughout India.

The Baptist Union of India was formed in 1938 but has been largely inactive over most of its history, and it has not, in fact met for nine years.

It was felt that it ought to be revised to foster fellowship and co-operation among the 600,000 Baptists of India.

## ADVANCE IN BURMA

Latest figures from Burma show a considerable increase in the number of Baptists. Although missionaries were expelled from the country in 1962 they left behind such a strong national church that it was able to continue to grow till today there are 314,302 Baptists in the country.

## FRENCH BAPTIST CHURCHES OF CANADA

The French speaking churches of Canada have their own Baptist Union and they have just appointed their first overseas missionary. She is Marie-José Stefanini who was on a teacher exchange scheme arranged between France and Canada when she felt called of God to missionary service, and in November she went to Zaire to be a missionary teacher at the Nurses Training School at the Institut Médical Evangélique (IME) at Kimpese and will be a colleague of our missionaries at IME.

## YOUTH CO-OPERATES

Eighteen Swiss and German Baptist young people recently visited fellow Baptists in Cameroon, taking part in a study project sponsored jointly by the European Baptist Missionary Society, the Union of Baptist Churches of Cameroon, and the Baptist Convention of North Cameroon. The project was to study youth and children's work together and to consider development aid programmes.

## THE YEAR OF THE BIBLE

The Council of the European Baptist Federation has proclaimed 1977 as the Year of the Bible. The scheme includes personal and church groups' Bible reading plans, with Bible study by adults, as a means of evangelism.

## OBE FOR MISSIONARY



David Stockley

In the Queen's New Year Honour's List, David Stockley, our agricultural missionary in Bangladesh, was awarded an OBE in the overseas division for his work in agricultural development. Our warmest congratulations to David for a well deserved recognition of his services to Bangladesh.

## BROADCASTING THE GOOD NEWS

The 15th anniversary of evangelical broadcasting in the Rumanian language was celebrated recently. Pastor Jeremiah Hoderoaba, of the Rumanian Baptist Church in Paris, is the director of nine programmes a week, broadcast over Trans World Radio, Monte Carlo.

## MISSIONARY MOVEMENTS

### Arrivals

Miss K Ince on 11 December from Pimu, Zaire.

Miss M Smith on 11 December from Yakusu, Zaire.

Miss A Y Weir on 20 December from Okhaldhunga, Nepal.



**Departures**  
Mr and Mrs J Mellor and family on 25 November for Tondo, Zaire.

Rev E J and Mrs Westwood and family on 30 December for Curitiba, Brazil.

Rev K and Mrs Hodges and family on 4 January for Santo Antonio da Platina, Brazil.

Miss H Boshier on 9 January for Ngombe Lutete, Zaire.

Rev D and Mrs Grainger on 9 January for Campo Mourao, Brazil.

**Deaths**  
Rev George Daniel Reynolds, MA, on 4 January at Herne Bay, aged 81, India Mission 1920-1955.

Miss Iris Doreen Johnson, on 7 January in Bristol, aged 72, India Mission 1934-1966.

Mrs Bertha Joy Pitkethly (wife of Mr G I Pitkethly) on 15 January in Dereham, Norfolk, aged 46, Angola/Zaire Mission 1959-1975.

**ACKNOWLEDGEMENTS**

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(27 November, 1976 — 5 January, 1977)

**General Work:** Anon: £5.00; Anon: £20.00; Anon: £2.00; Anon: £10.00; Anon: £10.00; Anon: (Edinburgh) £10.00; Anon: £0.85; Anon: (Cynro) £37.00.

**Medical Work:** Anon: (Prove Me) £5.00; Anon: £5.00; Anon: £5.00.

**Relief Work:** Anon: (EMW) £5.00.

**Legacies**

	£	p
Miss K M Byford	250.00	
Mrs M G Coles	8000.00	
Miss L K Haggard	1850.00	
Gladys Eveline Hall	100.00	
Mr J Harries	2.60	
Charlotte May Pugh	500.00	
Mrs M E O Reeve	111.52	
Mr T B Reynolds	15.00	
Mr W E Sharpe	500.00	
Mrs A Stocks	5000.00	
Mr G W Tomlinson	1800.00	

**ZAIRE TRAINS ITS PASTORS (Continued)**



More and more Zairians are receiving secondary or even Higher Education today and they must be reached for Christ by well trained leaders in the Church.

Our support in prayer and in practical ways is absolutely vital. Government and secular agencies readily co-operate with Church and Mission in medical, agricultural, and general educational work, but in theological training we stand alone. That which is being done at the moment is but a drop in the ocean.

There is an urgent need for theologically trained men and women to prepare the pastors of tomorrow. Our prayers, our gifts, and our people are needed to perform this tremendous task the Lord has entrusted to us. At present the door to help our Zairian brothers in this respect stands wide open, let us seize the opportunity while it remains so.



# SPINNING AND WEAVING

by John West

Parents in India are neither less, nor more, ambitious for their children than Mums and Dads in other parts of the world, but they are anxious for their sons, particularly, to receive an education which will open up for them occupations thought to have all the advantages.

This often, in their eyes, calls for a purely academic education, which will lead to 'white collar' work and it has often been argued that the British are to blame for this state of affairs, and that it was an attitude they encouraged during the time they ruled India.

Actually it springs from a tradition far older than the period of British rule, when the truly educated Indian learnt by heart the holy sagas.

The British can, however, be blamed for failing to appreciate the virtues of the native literatures and traditions and importing purely western items which became a 'necessary' part of learning.

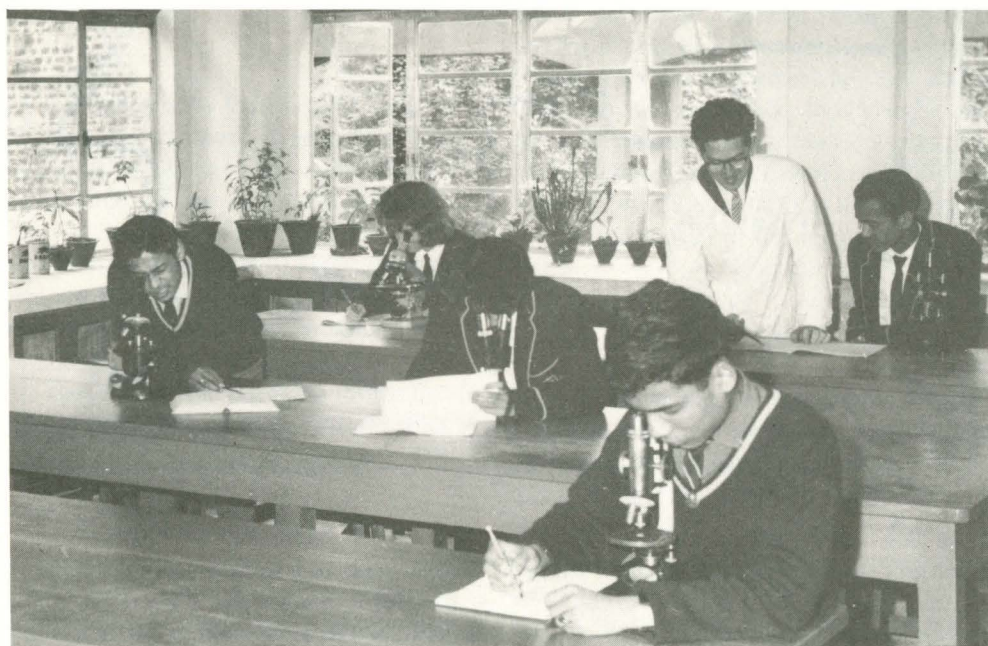
## Gandhi campaigns

It is interesting, therefore, to realize with what disapproval Mahatma Gandhi viewed this approach to education.

As early as 1910 he was looking to the time when 'it would be no longer possible for intellectuals to look down upon hewers of wood and drawers of water. I would develop in the child,' he said, 'his hands, his brain, and his soul.'

But because Gandhi attacked so strongly education which was merely literacy, and said, 'it made boys and girls unfit for manual work', many felt he was reactionary.

Protests were made that to base education on the skills of rural India and to give dignity to manual work would result in continued impoverishment.



Biology Laboratory, Mount Hermon School  
photo by N McVicar







Girl weaver working on native hand loom

### India looks to the West

So India's leaders have placed the emphasis toward industrialization on the western pattern.

It would appear that Gandhi was a prophet without honour in his own country. But, although he encouraged training in work with one's hands, he was not blind to the necessity for a balanced educational programme.

'I value education in different sciences,' he said, 'Our children cannot have too much chemistry and physics.'

Education in India today, as in most countries is a topic for debate and a political issue. A government Commission on Education issued a report in 1966 and most States took inspiration from it to produce new schemes.

### The States and the Central Government

Education is organized on a State level in India and though it varies from area to area, most have a system of general education from five to 15 years, followed by two years of specialized studies and then three years of Higher Education.

There is, however, an All India Examining Body and this has produced a curriculum which calls for compulsory studies in science, emphasis on physical training and what is called 'work experience'.

Echoes are here, surely, of Gandhi's 'hands' and 'brains' though the 'soul' appears to be missing.





**Mount Hermon School, Darjeeling**  
*photo by N McVicar*

#### **Mount Hermon fills the gap**

This missing factor the Christian Mount Hermon School, Darjeeling, certainly aims to provide at the same time as it meets the other requirements of the curriculum. Its week is centred on the worship in the chapel and its whole community life founded on the Christian concept of living.

It has tackled the 'work experience' factor by involving the students in digging drains, cutting steps, general domestic cleansing of the premises and even in a 'Clean Darjeeling' campaign.

#### **The time to decide**

When the child reaches 15 years of age there is an examination to test them on their general education. It doesn't mark the end of learning but leads to the two year period of specialized study and then, if the child has the ability, to the three year degree course.

It also gives opportunities for additional subjects, of a practical nature, such as needlework, woodwork, engineering and art.

Those who lack the ability to graduate have to persuade their parents to accept an alternative course. But the availability of vocational training in India is rather scant because no one seems to know what is required.

Consequently there are many students in classes 11 and 12 who are not degree material, but where else can they go?

Today, however, there is an awareness in India that education must be related to the needs of the nation, but it will be some time before a national pattern emerges and when it does it will probably be found to contain a mixture of Gandhi, British, American, and Russian patterns.

If this is so, doubtless nationalists will object, but there is a common core vital to education throughout the world, and we are so interdependent these days that it would be well nigh impossible to isolate what was alien.

#### **The Church makes the vital contribution**

As a Christian community we must ask, where in all this does the Christian school or college stand? P T Chandi is the Executive Director of the Commission for the Advancement of Christian Higher Education in Asia and he has answered the question. 'The Christian college . . . is a place where, driven by the love of God, we offer to all, irrespective of caste, class or creed, that kind of training of the whole man, body, mind and spirit, which is in conformity with God's revelation in Christ, and this training is to be appropriate to the needs of the country at this particular point in history.' The last sentence is worth noting. It indicates that the Christian school or college will have no difficulty in being involved in the education of Indians of today or tomorrow, however the education programme may develop.



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# PROVIDING WORK

by Stephen Bull

The traditional craft in Nepal is farming, but as modern farming methods and machinery are introduced fewer workers are required on the land. Nepal is developing in other ways too, and factories are being built to produce goods which are needed by the country, and these factories require skilled workers.

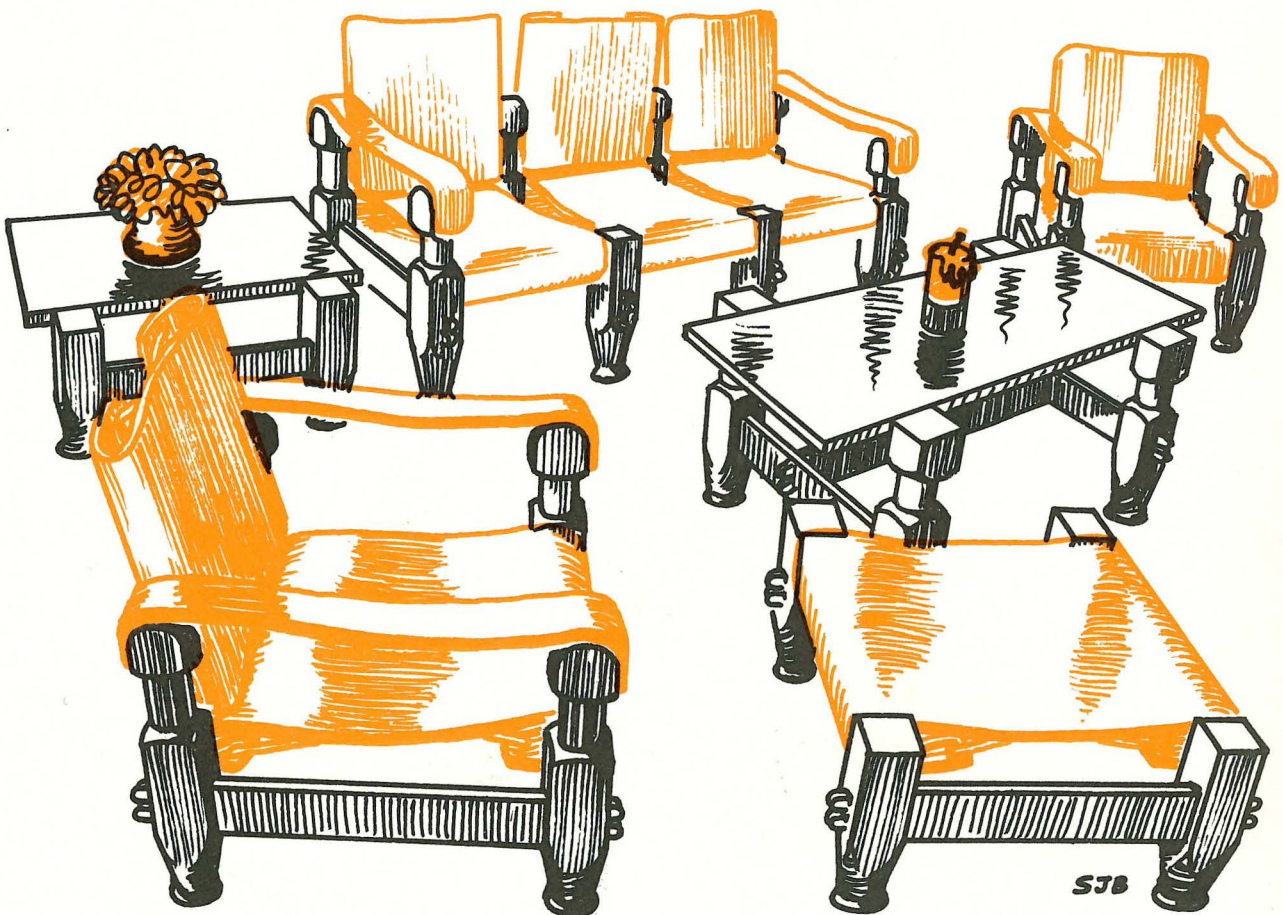
The Butwal Technical Institute, in which our missionary Stephen Bull is teaching, trains workers from the villages who can no longer find employment in farming to

develop skills needed in these factories. Next to the Institute there is the Butwal Plywood Factory, producing this commodity from the large trees to be found in the jungles of Nepal. This plywood is then sold, not only in Nepal, but exported to India and other places.

The Institute was started by a Norwegian missionary some twelve years ago with a small workshop and a few pieces of machinery. Now the workshops have been built up and are busy making bridges to provide safe

routes across the deep ravines and furniture to go in offices and houses, and repairing radios, and motor cars, in an endeavour to train Nepalese young men to be useful citizens in their developing nation. But first and foremost the missionary's presence in Nepal is to reveal the love of Jesus Christ, and over the years some trainees have accepted Christ as their Lord and Master. Many of these early Christian trainees are now leaders and members of the Butwal church and hold responsible positions in the Institute or Factory.

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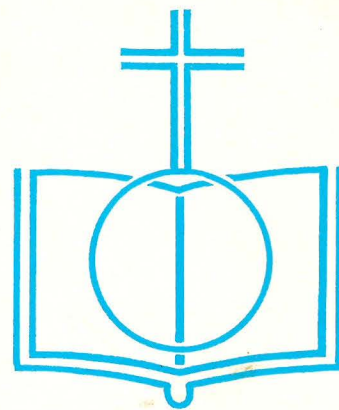




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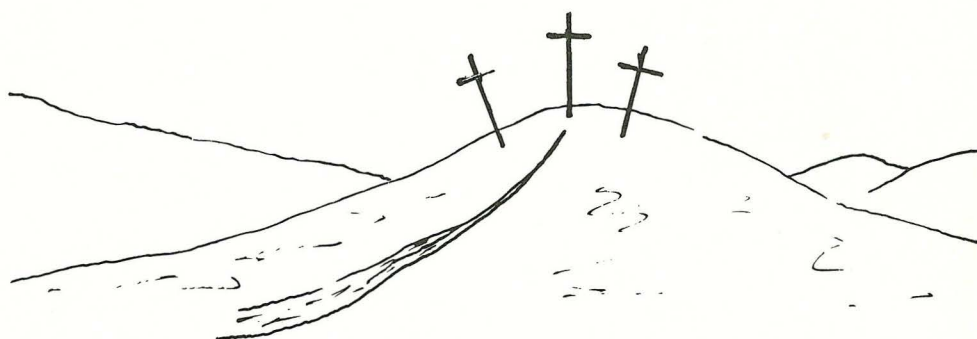
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# COMMENT



Professor John Knox of Union Theological Seminary, has pointed out that all the doctrines about Christ are merely 'an effort to represent the meaning of a salvation which had actually been bestowed and received in the fellowship men had with Christ'.

'When he said, "your sins are forgiven you," the sinner knew, in fact, he was forgiven and that the hold of the enemy had been broken.' Christian theology did not begin at the manger with the belief that Jesus was the Son of God and then move forward to the resurrection as the logical sequel.

It, in fact, began with the startling, unexpected fact of the resurrection itself. An unprecedented experience which led the disciples to work back to discover what manner of person this was who had been born in a stable, had walked among men, had been subjected to the cruelest torture and the vilest death and yet rose from these depths to appear again before them. 'The risen Lord restored the fellowship,' writes D H van Daalen. 'He did it by giving to Peter a new call, by conversing with the disciples, but above all by eating with them. A meal establishes the closest fellowship between people and at those meals where the risen Christ revealed Himself to the disciples their fellowship with the Lord was restored in the fullest sense.'

Still today people are confronted by the risen Lord who calls them by name, as He hailed Mary, and invites them to come in and sup with Him.

It is still possible to know Christ as a living reality and to experience at first hand His incredible power. Indeed if the resurrection is regarded as no more than an event in history some 2000 years ago, then it can have no power in our lives today.

The Christian Church would have faded into oblivion long ago if it had had to exist on no more than the memory of the first disciples. But it endures to this day and grows, reaching out to all parts of the world because the risen Christ, true to His word, has always been present with His people, is so now and will be to the end of time. He calls them, converses with them, and shares a meal with them still.

Our contributors this month share with us their experience of Christ's living presence in different parts of the world. They tell how the theology of the Saviour is being written yet in the lives of people differing widely in their circumstances and environment. People who can witness to a restored fellowship, an enabling power and a living joy in companionship with the One who has promised never to leave them nor forsake them, but to be by their side to the end of the world.



# The Living Lord in Zaire



by Winifred Hadden

Too frequently, in a hot climate such as Zaire's disease suddenly and fatally strikes. Jesus, the Prince of Life, has called His people to the task of caring and healing, but a Christian believer cannot expect that illness, even death, will not visit his family. Liotho was a student at the Yakusu Pastor Training School. His elder brother had died and the family belonging to his brother had been left to the care of Liotho. Now one of these adopted children lay as a little corpse on a low bed in one room of the student's quarters. The fierce fever had at last fled the little body and the child lay at peace.

As the sun set and threw the room into darkness Liotho tried again and again to coax an ancient paraffin lamp into life. At last the old pressure lamp ignited and as the room was flooded with light so it seemed to release a strange tension which we had all shared, and we were able to speak softly together as we felt the comfort of Christ flow in.

Student friends began to come in each with a word of comfort. The whole Christian community visited one by one to clasp the hand, to read from the scriptures or to sing, hour after hour until the time of burial in the little mission cemetery.

## Through the valley

Had we been able to read Liotho's thoughts as he struggled to light the lamp we might have found him asking, 'Is my brother's departed spirit upbraiding me for negligence? Did God not look with favour upon me as I took these little ones into my family? Where is the Master's kindness toward one who has given up all and answered His call to the ministry? Is it really worthwhile? Should I return to my people as they will expect me to do now and teach in the village? Lord, I am afraid and trembling with uncertainty now that death has taken away one of these precious charges left to my care. Help me.'



Then the soft light suddenly conquered the shadows. Christ seemed to enter that room and with His presence there came the strong certainty that this was not the final chapter. That would be written when we were reunited one day with this precious child in the family of God.

During the four years of training that Liotho was at Yakusu two more young children died, and then the wife of one of the students. She was an outstanding Christian. Finally a beloved member of the missionary staff was called home.

But always, always in the sorrow of these events the comfort of the Living Lord was there to hand, sometimes in the most spectacular ways, but mostly just in the quiet assurance that He was there rekindling our faith and increasing our love for one another.

The great Easter truth that Christ is alive, and that whosoever believes in Him, though He die, shall come to life, has transformed the terrible fear and hopelessness which naturally seizes the soul at such moments. The sweetest note in the telling of the gospel is struck with the proclamation that the Risen Christ has conquered death and that

the grave is impotent. This is the message which has wooed and won the African heart to staunchest loyalty.

Liotho is now the pastor in charge of the large plantation parish at Binga in the Upper River Region. Another of his babes has died, but Christ continues to uphold and strengthen His young servant using him and his wife in a telling way as ones who have been tested and not found wanting.

### Not two masters

Another of the College's students, its most gifted student, found himself appointed to spend a fortnight at a political congress. He travelled to this conference by plane in the company of the most ardent leaders in the nation's most powerful revolutionary party.

Gbamo was profoundly impressed by the speeches of these men completely dedicated to their aspiring country. He watched and took part in the daily ceremony around the national flag and found a new loyalty born within his soul. Yet he was aware of his loyalty to Christ in whose name he had been baptized.

So, boldly after each session he approached the speakers and attempted to convince them that the authority which they had was delegated to them by God and that they were answerable to Him. Gbamo was an audacious young man but he received a courteous and interested hearing and an opportunity for frank discussion followed.

Gbamo returned to Yakusu to ponder, to write, and to discuss these loyalties with the students in their final year, and he emerged triumphantly sure that the Lordship of the Living Saviour would remain undisputed in his life and that he would best play his part as a loyal citizen of the new regime as he walked and talked with Christ.

Today, with his wife, Gbamo ministers to a huge area of the Upper River forest region which is a difficult task given to him by Christ his proven friend and guide.

### The Easter programme

The heaviness of spirit brought about by the end of term examinations quickly lifted as the Easter vacation began and the Land Rover lurched forward over the pot-holed road to Irema, 200 kilometres south of Yakusu. Irema stands by the enchanting Lomami River but it is too remote for regular pastoral visits, and so the vacation was used by six students and three members of staff to carry out direct evangelism in the area.

The Irema church welcomed the visitors and eagerly laid before them the plans for the Easter programme. There were to be services in the church, children's meetings in the villages around and women's groups to address. The theme throughout was to be 'Christ is Risen'. What a welcome there was. What crowds. What joy!

### The perplexity of fear

Then late in the evening of that busy Easter Day five of the school teachers asked us to come with them to a leafy shelter by the river so that they could talk with us.

They had difficulties and fears they wanted to share. They had just learned that their school was to receive a State subsidy and that the teacher's remuneration was to be paid by the government but only if the teachers held certain qualifications. If the teachers did not have these required qualifications then they would be replaced by those who had.

These five men were experienced, and they were Christians who served God through their teaching but they had not attained this government required standard.

'What are we to do?' they asked. 'What will happen to our wives and children? We love our teaching because it is our service to Christ and those who replace us may not be Christians.'

continued over



Pastor Gbamo



## The birth of peace

As we listened and talked and tried to counsel these friends, the forest and the river became alive with the stirrings of nature at sun set. The high pitched singing of myriads of insects accompanied by a chorus of croaking frogs and in the background the repetitive calls of some wild creature.

The moon shone silently across the flowing water bringing a silver path to our feet, and gradually we fell silent at the wonder of God's creation. Our problems seemed to matter far less and suddenly one of the teachers said, 'Let us sing God's praise. We have practised this for you!' First one and then another took up the tune until out across the night air in increasing volume went the haunting melody of an Easter hymn and the Lokele words, which are music in themselves, were sung again and again.

'He has triumphed, He is risen, our Saviour.' And in the lantern glow their faces shone with a deep radiance. There followed a prayer of commitment, then off to sleep. Jesus there in the midst had given His resurrection peace and all was well.

These are but three episodes, out of hundreds, which show the Living Christ at work in grace and power dispelling the terror of death to give His own resurrection victory. Pushing through the testings of youthful doubts, aspirations and ambition to woo to consecration to Himself and His purpose of self giving for others. Caring through the bewilderment of change, frustration and poverty — perhaps even persecution — to the building up of the splendid Christian graces of patience, trust and a praising heart.

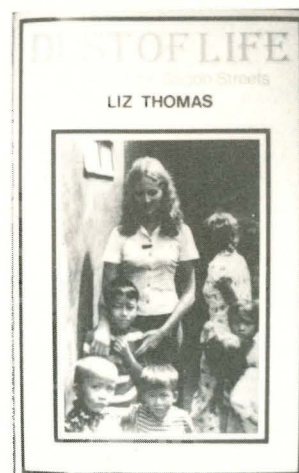
These students, all now pastors serving in many parts of Zaire, will be singing again this Easter their favourite hymn with joyful gusto.

A Toi la gloire,  
O Ressuscité,  
A Toi la victoire  
Pour l'éternité . . .

Thine be the glory,  
Risen, conquering Son,  
Endless is the victory  
Thou o'er death has won.



**Dust of Life** by Liz Thomas. Published: Hamish Hamilton £4.50.



Liz Thomas, moved by the reports of the war in Vietnam, trained as a nurse with the particular purpose of going to Vietnam to do what she could to alleviate the suffering. In September 1972 at the age of 20 she was on her way to help in an orphanage supported by the Ockendon Venture. The book is Liz Thomas' own story of what took place over the next three years until she finally left Saigon in December 1975, over six months after the Communist takeover. As well as her work in the Orphanage she helped in the State hospital, in prisons, refugee camps and behind the fighting zones. She also started the first home for girls in Saigon. She experienced the squalor, sickness and despair brought to the people by war. This despair is exemplified by the title, the name the young inmates of a small Saigon prison gave themselves. This is a shocking yet compelling



Winifred Hadden with Bible students



account of a young woman's courage and determination, inspired by compassion for the suffering caused by war. The suffering of civilians in time of war is put starkly before the reader and gives the author's questions to Western Society particular poignance. 'Did they ever stop to think about the suffering in the world or see it as I had done? Did they ever know about Vietnam, or care?'

D Rogers

**The Psalms** by Peter Levi. Published: Penguin Books 95p.



The author, who is a Jesuit Priest, has mainly followed the traditional Hebrew text in his translation and has put this into the words of our common speech. So for those who are not really at ease with the modern translations, but who feel they would like something a little easier to read and understand, this book of Psalms will be received with pleasure for it contains the dignity of the Authorised Version yet has a freshness about it which comes from using the contemporary way of phrasing. To quote:

The law of the Lord is perfect, it refreshes the soul. The witness of the Lord is steady, it makes the simple wise. The teaching of God is straight, it gladdens the heart.

Psalms 19

Shout to God all the earth, serve God with rejoicing, come to him with shouting and gladness. Know that God is God, he made us, we are his, his people and the sheep of his flock. Enter his gates with thanksgiving and his courts with praise. Give thanks to him and bless his name. God is good and his mercy is everlasting, and his faithfulness is for every generation.

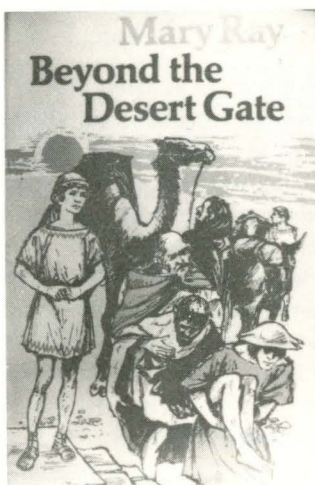
Psalms 100

I shall bless God in every season, and his praises will be always in my mouth.

Psalms 34

DIW

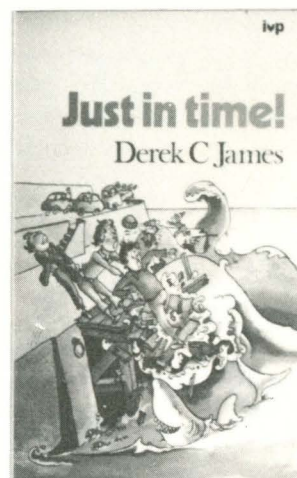
**Beyond the Desert Gate** by Mary Ray. Published: Faber and Faber £2.95.



Set in the year 69AD the author tells the story of a young Greek who finally makes a journey outside his home town of Philadelphia, that is 'Beyond the Desert Gate'. Philokles, Philo as he is known, becomes involved in the political tension between Jew and Roman culminating in the siege of Macherus. The loyalties of Philo and his two brothers are divided between the two warring factions as their grandmother was a Jew. Into their life comes a stranger, staked out under the sun and left for dead by the Roman Legions. He has lost his memory and stays with the family till he can remember who he is. The narrative moves swiftly and all the characters are well drawn. This is a book for those young at heart for whilst it is written for the young teenager Mary Ray never talks down to her readers and this makes it a book to be enjoyed by all who like a historical yarn. Although there is no Christian 'message' in the book it is interesting background to a period when the young church was finding its way in a very difficult world. One of the major characters it transpires is a follower of 'The Way' and a poignant parallel is drawn between a crucifixion that is the climax of the book and the crucifixion of Christ. I thoroughly enjoyed the book and warmly recommend it.

D Rogers

**Just in Time** by Derek C James. Published: Inter Varsity Press 75p.



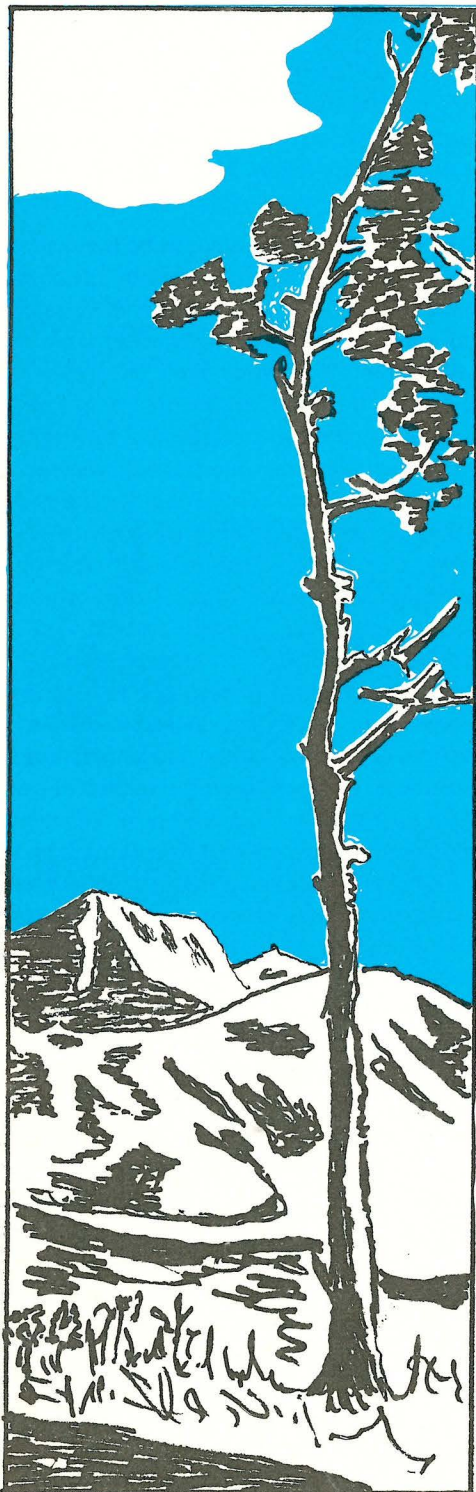
The purpose of this book can be summed up in an alternative title preferred by the author in his preface, 'How to find out all you need to know what a good many other people discovered a long time ago'. Mr James considers the basics of Christianity in a very practical and down to earth way. He begins with discussing the question of whether there is a God and continues along the path of conversion concluding with advice on how to choose a church. Though clearly aimed at the non-Christian I do not believe the various questions are dealt with fully enough to 'convince'. Its greatest use would be for an enquirer who is on the verge of conversion, confirming in his mind the various arguments that he had already begun to accept. However, even the converted can gain a lot from reading this book. Mr James says much that is thought provoking. This is especially true in the chapter where he gives advice to the new convert on how not to feel too much like a fish out of water when joining with other Christians. One is made to consider whether this is not the fault of the churches. Certainly our entrenched ideas can be off putting at times. This little book does not attempt to give the whole answer to all the questions that could be asked, rather by the use of anecdote and a light hearted style of writing it tries to give sound advice to the enquirer who is willing to listen. The book is very readable and should be bought by the 'converted' to pass on to those who are in need of such a guide.

D Rogers



# EASTER IN NEPAL

by Anna Weir, Sister at Okaldhunga Hospital



Placed in rather an isolated part of the country, rarely stimulated by visits from other Christians, national or foreign, a tiny branch of the church can easily stagnate. Its few members work together day by day, at the same kind of work, they worship together week by week, become used to one another and often fail to come up to what they expect of each other. In such a situation we must strive to 'live together in unity'.

## Harmony through work

As everywhere, life has its barren stretches, and relationships sometimes become strained. Perhaps this is especially true in a place like Okaldhunga when, although few in number, the community is mostly made up of people of different nationalities and not always too much at ease in another's languages. However, the harmony that is often achieved and the ability to work together and to feel concern for one another is a matter for praise. In the good times we need to be saved from the satisfaction that prevents new effort, and in the arid spells to 'remember the day of old', to 'meditate on all His works', and to continue to love one another.

## Realities of life

In this pattern of life the keeping of the Christian festivals has perhaps even more significance than in the city with its diversions and various interests within and without the church. Further, I am sure that an underdeveloped country where the realities of life are less clouded, and the basic needs of life are always to the fore in men's minds, the message of hope seems more real and urgent. We are enabled to glimpse anew the glory beyond the current reality of monotony and struggles which we see going on all around us. You may say this is experienced or should be experienced all the year through. It's true of course, but the main events of the calendar seem to be useful to us too, adding joy, deepening faith, and bringing us back to the basics of what we believe.



Wherever there are churches in the United Kingdom, Good Friday and Easter services are held, and the congregations look forward to attending special events and hearing special speakers. Sometimes I think we in Nepal are fortunate in that we have just the celebration itself to look forward to, although we sometimes feel the need to hear a fresh message and would enjoy fellowship with other friends at that time.

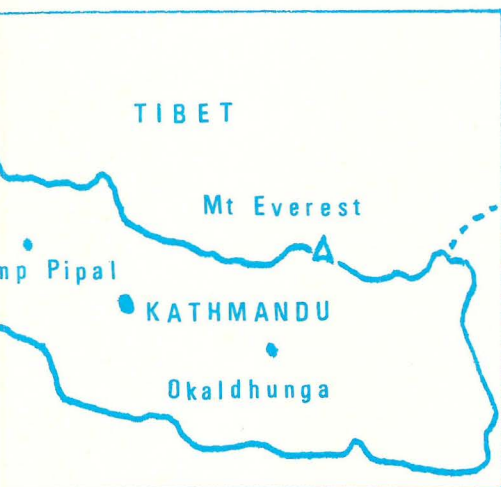
## Singing in the rain

Nevertheless, even if a little cut off, we are still subject to the established traditions, and it's amazing how quickly they are established even in our fairly young situation. Easter in Nepal, in the various places where the church exists, usually begins with a sunrise service on the Sunday morning. It always seems appropriate to begin this first day praising God for His love to us in the resurrection, in all the beauty of His creation. Accordingly, last year despite pouring rain our little congregation in Okaldhunga, armed with Bibles, hymn books, and umbrellas, tramped out via the rice fields and, trying to shelter by some rocks, we held our service of praise. There we sang the Easter hymns and heard the Easter story told by one of our church members. The Nepalis are a hardy race, so undeterred by the deluge the service



was followed by a time of fellowship, picnicking on an Indian bread called *cell roti*, which is a favourite delicacy and this is accompanied by very sweet tea.

Sometimes we feel far from anywhere, but we represent many nations, Nepal, Tibet, Japan, Canada, England and Scotland, and this year they will be augmented by a German and a Finn. This in itself is a constant reminder that we are part of something much bigger than our own little local gathering. In some ways our effort seemed a little pathetic. Not more than twenty



people, including children, rather bedraggled, singing somewhat raggedly, 'He rose again for you'. These words had deep meaning for some but for others they were merely a lovely thought.

#### A sense of what is vital

It is a fact that while others seem to grasp something of the spirit of Christmas, Easter interests them little, even though they may have heard the message many times, and joined with us in the annual celebration. This must surely be a reflection of our western style Christianity. Christ risen does not appear to excite in us the same anticipation and joy as Christ born. Nevertheless most of us seemed conscious of a common bond binding us all as we worshipped the Godhead and realised the need for new beginnings with God and with one another. Moreover we appreciated the importance of retaining and acting on these feelings through the coming year.

Living in such a lovely country, we were able to marvel on that day, as on many others, at the wonder of God's creation. To many of us, in difficult times, the ever changing beauty of the scenery around us acts as a great solace though we feel very small in the vastness of it all, knowing that

we are actively serving in the creation. The message of Easter is that God cares for us however small we feel.

#### Our eyes are opened

In the evening we take communion in the room set aside as the church room. Here in the intimacy of this hour, God draws us closer to Himself and we become conscious of how little we know of another person's heart or of how little we bear one another's burdens. How easy it is to retreat into one's own private life and escape the need to reach out to the others. How quickly we feel irritation in place of understanding for each other's weakness and not conscious enough of our own. Again we realise something of our humanity and our relationship to God, knowing both what that relationship actually is and what it should be, and can be.

Of course, all through the Easter season the ordinary work of the dispensary goes on. This is appropriate. Where we serve under an agreement with the authorities the church is called to serve mainly in the working day tasks. These tasks easily degenerate into dull routine. We need many timely reminders, to illuminate them both for ourselves and those with whom we work, that our burden is meant to be light.

#### The light still shines

Whatever else they may do over the Easter season, all the congregations of Nepal remember those solitary Christians scattered throughout the country and completely isolated from all fellowship with others, yet remaining faithful. May you also remember them this year that they may have joy in the midst of loneliness, and be strengthened in their faith.

At Easter too, our thoughts turn to home, to family and the traditional services, to spring and all things new yet familiar. In Nepal, as at home, for most people it is a non event. Life goes on as usual seemingly untouched and unaffected by it all. To me it is always an amazing thought that in the midst of all the indifference and sometimes hostility the light shines on and nothing can quench it, whatever we may feel or see. That is an important reality for those who have faith. The truth of the risen Christ, who through the Holy Spirit is with us daily in the knowledge we want others to have and in the message God uses us to spread.

Sister Anna Weir



A patient at Okaldhunga Hospital





# NEWS IN BRIEF

## A MISSIONARY ENTERPRISE

*Vision*, the magazine of the Australian Baptist Missionary Society, reports that Malvern Baptist Church in Melbourne is the centre of a remarkable missionary enterprise. Every week services conducted by the fellowship are beamed by radio across the entire Soviet Union. A weekly half hour devotional programme is recorded and transmitted by Trans World Radio, Monte Carlo, and a one hour church service from the church is broadcast via Friendship Radio in San Francisco. What news there is from Russia praises the broadcasts and stresses their importance to Christians in that country.

## SRI LANKA

Eric Sutton Smith, writing about his work in the Pallehelle prison, tells us that one ex Hindu and four ex Buddhists are ready for baptism. 16 faithful and keen prisoners attend Saturday evening Bible studies and discussions on the basis of Christianity, and more are wishing to join the group. In their spare time many of the prisoners are making bricks for their new chapel.

## WELL DONE!

Mr D E Cross has recently relinquished his responsibility as BMS secretary of his church at Hill Street, Swadlincote, Burton upon Trent, due to age and health. Mr Cross has faithfully served his church in various capacities for many years and has been BMS secretary for 58 years. We are grateful to God for friends like Mr Cross who give of their time and their talents in the work of the Society in their home church.

## BAPTISTS IN PORTUGAL

Mr and Mrs P Rowley are members of the International Fellowship. Mr Rowley has responsibility for two factories in Portugal, one a resin factory and the other a wood mill. They attend the Baptist church in Bagra once a month, and on the other Sundays have a Sunday School in their own home. They will shortly be moving to Viana do Castelo and hope to attend the church there.

## FROM CHILE

Another member of the International Fellowship is Mr Nigel Strang. He has been very busy with Outreach which has meant providing gas stoves, powdered milk, and vitamin pills to assist in supplying nutritional meals to local children; distributing 100 New Testaments to schools and Catholic or Evangelical Padres, and helping in dental care. The church at Santiago is experimenting with the All Age Sunday School system and Nigel will be helping in this.

## A MORAL ISSUE

Rev T Bokeleale, the President of the Church of Christ of Zaire, says the government of Zaire has returned the schools to the churches, not for economic reasons, but because morals and discipline in the schools has declined since they were taken over some two years ago, and there has been public concern over this.

Personnel to staff the schools, now in church hands again, will be recruited first from Zaire, but also, if necessary, from abroad.

## HAVE YOU A ROPEHOLDERS' CLUB IN YOUR CHURCH? WHAT IS IT?

It is a Club for boys and girls aged 8 to 13 years and members are asked to do four things:

**STUDY** to learn more about mission, the BMS and its work.

**PRAY** for the Society and the work of missionaries and Christians in the churches overseas.

**GIVE** what they can to help the work.

**SERVE** the Society in any way they can.

If you would like to know more about the Club write to Mrs Janet Bartrop, c/o Mission House, for details.

## STILL BROADCASTING

OIA News Service claims that Radio Ecclesia in Luanda, Angola, is still broadcasting religious programmes 24 hours a day with no interruption, but since the government has prohibited commercial advertising this station is facing financial difficulties.

## LOOK!

The BMS magazine for children, aged 8 to 12 years, is published monthly, at 3p a copy. It contains eight pages of stories, competitions and information about missionary work. Ideal for using with your Sunday School group for activity work, or with your weekly youth organization. Write to the BMS Young People's Department for sample copies.



# THE BAPTIST MISSIONARY SOCIETY HAD A

# £37,500 deficit

## LAST YEAR

### How did it happen?

Rampant inflation in countries where we work caused increased costs and the support from the churches at home, though marginally up on the previous year's giving, was much less than hoped for.

### What does it mean?

The reserves of the Society are reduced at a time when they ought to be increased.

Also the work may need to be curtailed and opportunities left unused.

### What must be done?

The support from the churches must be raised by at least 26% on last year's giving if a really serious situation is to be avoided this year.

### ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.  
(6 January-10 February, 1977)

**General Work:** Anon: £5.00; Anon: £30.00; Anon: £3.00; Anon: £1.00; Anon: £0.15; Anon: (R P) £5.00; Anon: £5.00; Anon: £30.00; Anon: £0.22; Anon: £1.00; Anon: (L & K) £8.00; Anon: £0.60.

**Medical Work:** Anon: £5.00; Anon: £2.00; Anon: £5.00; Anon: £2.50. Correction — Anon: £7.00. 'In loving memory of Margaret and Arthur — MMF'.

**Agricultural Work:** Anon: (Folkestone) £5.00; Anon: (Vernon) £4.00.

**Relief Work:** Anon: £10.00; Anon: £2.50.

### Legacies

Miss K Cook	£	p
Mr A J Hedley	100.00	
Mrs G A Hilton	250.00	
Mrs P Holmes	400.00	
Rev C S Lower	25.00	
Miss G I Makepeace	10.00	
Mr J D McMillan	2000.00	
Mr A B Palmer	500.00	
Mr W Parry	1407.59	
Mrs J L Reynolds	1000.00	
Mrs M M Shepherd	100.00	
Miss R G Stevenson	1008.50	
Mr W C Tanner	500.00	
Miss E H M Tebbutt	500.00	
Mrs M E M Tomkins	200.00	
Mr F G Wheeler	1000.00	
	100.00	

### MISSIONARY MOVEMENTS

#### Arrivals

**Mr O W Clark** on 18 January from CECO Kimpese, Zaire.

**Miss S M LeQuesne** on 30 January from Dacca, Bangladesh.

**Mr and Mrs D B Pendrill** on 1 February from Pimu, Zaire.

### Departures

**Miss E Talbot** on 11 January for Kathmandu, Nepal.

**Rev D W F Jelleyman** on 16 January for UTCWI, Kingston, Jamaica.

**Rev J and Mrs Passmore, Dr Suzanne Roberts, and Miss M Wood** on 26 January for Barisal, Bangladesh, for language study.

**Miss L Howes** on 28 January for Kathmandu, Nepal.

**Mr O W Clark** on 6 February for CECO Kimpese, Zaire.

### Deaths

In Bristol, on 7 January, **Miss Iris Doreen Johnson**, aged 72; India Mission 1934-1966.

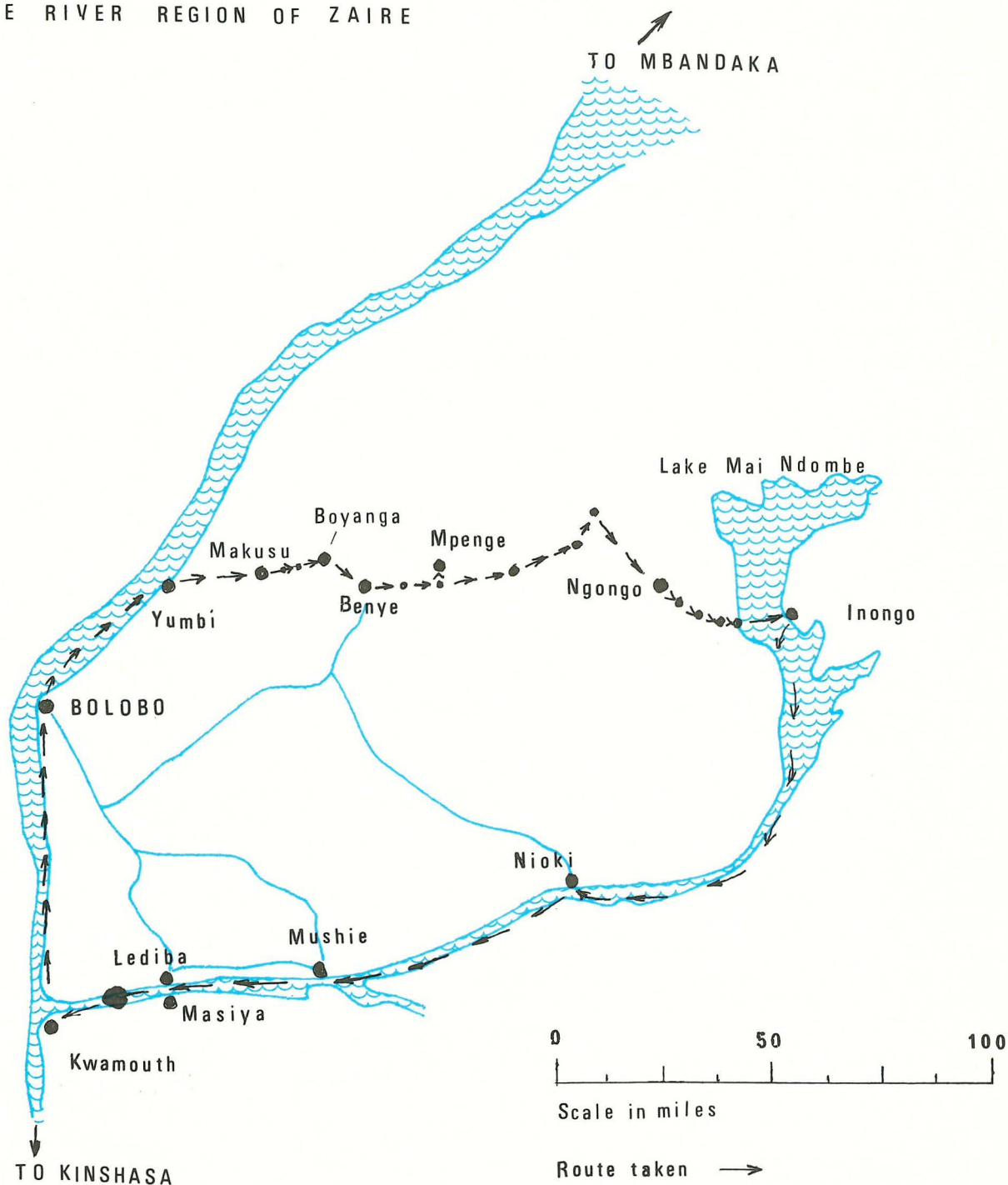
In Dereham, on 15 January, **Mrs Bertha Joy Pitkethly** (wife of Mr G Ian Pitkethly), aged 46; Angola/Zaire Missions 1959-1975.

In hospital, on 7 February, after road accident, **Miss Christina Manson**, aged 76; India/Bangladesh Missions 1923-1962.



# THROUGH THE JUNGLE

THE MIDDLE RIVER REGION OF ZAIRE



## IN FIFTY DAYS

by Georgina McKenzie





Georgina MacKenzie with two nurses

It's six o'clock in the morning, just at first light in Central Africa, as we make our way down to the banks of the River Zaire at Bolobo. Our group comprises six Bible school students and their director, three nurses from the hospital, and myself. We are starting on a journey which will take some of us many hundreds of miles into the heart of the dense equatorial forest; a journey that will last about 50 days and involve us in travel by every means of transport available. By canoe, bicycle, landrover, river boat and on foot. We go to take some medical aid to outlying areas, but above all to proclaim the Gospel of Christ.

#### We herald our coming

Our first stage is by canoe from Bolobo to a village up river at Yumbi. We set out at six but did not get away till about nine. Three hours late! But that's not bad for Africans who have no sense of punctuality and no watches! As we travel up river the sun becomes hotter and hotter and we feel sleepier and sleepier. But the Bible students start singing as we pass various villages on the way. The people rush down to the banks to wave and to call a greeting. '*Yesu ndeko na bolingo*' we sing, telling all who can hear about the love of Jesus for them. Then the chorus echoes back from the folk on the



A heavily laden canoe

bank '*Ngai nalingi Nkolo Yesu*' I love the name of Jesus. Already we are making our witness and showing why we are on our journey. We arrive at Yumbi at about three o'clock in the afternoon and what a welcome there is. Children run out of their classrooms to greet us, much to the consternation of the teachers. Villagers hurry from the market eager to carry our luggage up the hill to the pastor's house where we are given chairs to sit and rest, even though we've been sitting all day in the canoe! The whole village comes to look at us and one hears the children talking about the '*mondele*' (white person) who has come to stay. The women bustle around and soon we all sit down to a feast of monkey stew, fried bananas, and *kwanga* the local food which comes from manioc roots and is about 99% carbohydrate, rather like a solid lump of porridge. But it's amazing what one can eat when one's really hungry! When we have fed and rested, we call together the pastor and deacons for prayer and to discuss the programme for the mission. The church at Yumbi has been established for many years but recently there has been much backsliding amongst the members. The team therefore decide that, as well as holding special services, we will visit from house to house especially where there are those known to have had an interest in the church. It is then that we meet many of the problems peculiar to the church in Zaire. One woman was a church member but is now excluded because her parents have married her to a man who already has one wife. A man is out of church membership because his wife left him ten years ago and he has married again making, technically, a polygamous marriage. Another has been found drinking alcohol and is out of the church. Then there is a woman who says she can no longer believe in God because all her five children have died . . . so the stories go on. Each of them heartrending, and each of them calling for a loving understanding. What a joy it was to see some of the young Bible students using so much love and concern in their approach to these people, and to see their longing to reveal the love of God to all.

#### Self help

All too soon our time at Yumbi was over. We left the Bible students to return to their classes in Bolobo, while the nurses and I continued by canoe through tributaries of the River Zaire, through marsh lands and through a forest growing in the water. Finally we walked about eight miles to arrive at the village of Makasu. This is the main village of the area where the Nunu tribe live. Again we were welcomed warmly, so



Welcome at Makasu

warmly, in fact, that we had to spend the night singing and dancing with the villagers! One of our reasons for going to Makasu was to visit the dispensary, so next day we donned our white overalls and went to the beautiful new dispensary building. This was built entirely by the village folk, collecting a small amount from everyone who would benefit from a new building. The men of the village laboured to fetch materials from the forest and to build this symbol of their concern for their own people. Nor was this the end of their labours, they are now building a new house in which minor operations can take place. The dispensary is manned by a nurse from Bolobo and his is the only medical help for many, many miles. Two of the student nurses from our party were to stay and help at the dispensary for six weeks, relieving the nurse in charge of some of the night calls and some of the routine work. Whilst there I also worked in some of the clinics, seeing cases which the nurse had saved for me. He is only a trained auxiliary nurse and yet the lives of so many depend on him. He has to diagnose their problems, deliver their children, and do minor operations himself. What nurse in Britain would expect to do half what he does? How desperately we need a full time Public Health nurse based at Bolobo. One who can



The new dispensary at Makasu



# THROUGH THE JUNGLE IN FIFTY DAYS (continued)



**Nkoko Bopaya**

regularly visit the villages and the dispensaries where so little medical aid is available.

## Cyclist at 85

But we could not stay at Makasu so, with a nurse, and accompanied by Nkoko Bopaya, we continued our travels through the region by bicycle. Nkoko Bopaya is a man about 85 years old who is 'not ashamed of the Gospel of Christ', a real saint. I often think how the Apostle Paul would have admired this elderly man who is like a loving grandfather to us missionaries, and who was willing to come so far with us by bicycle so that we could together preach the Good

News of Jesus Christ. From village to village we travelled, sometimes journeying all day to arrive at the next village. At times it meant arriving at nightfall, then the services had to be held by the light of the paraffin lamps. What joy all these people showed when they met together to hear God's word. How thirsty they are for the teaching, but how many there are who have never heard the name of Jesus. How can they hear without a preacher?

So we journeyed on through the Banunu tribe, through the Basengeli territory, eventually reaching the village of Mpengi, where for the moment our travels by cycle were over. We rested there for a few days in the home of one of my African families, where again we enjoyed rich fellowship with God's people. Then on by landrover through many other places, to Lake Mai-Ndombe, which formerly was called *Lac Léopold II*.

## Revival

In each village the welcome was warm, and when the time came to move on we left always feeling 'It was good to have been here'. For the next stage of the journey we left the landrover and travelled by water once more, down through the lake to Nioki and to Mushie. It was a special thrill to visit

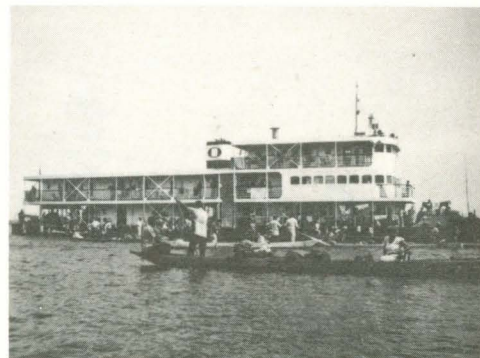


**The landrover stuck**

again the church in Mushie on Easter Day and to share the joy of the Resurrection. Two years ago this church had been struggling. Now it is indeed alive. We were greeted with news of people coming to know Christ, and with lives re-dedicated to the Master's service and above all of a new vision of mission to the tribes in the area.

So we made our way back to Bolobo by canoe and by river boat. As we drew into the landing stage we were greeted by the folk there with the traditional greetings, *Nsango nini?* What news? . . . News of the joy of Christian fellowship; news of people coming to a deeper knowledge of Christ; news of people hearing the name of Jesus for the first time; news, too, of needy people stranded from medical help; news of the need for more people to go to these villages; news of a new hospital being built by the church at Ngongo, but no nurses or doctors . . .

This is news — What is our response?



**River boat**



# YESU WENA MOYO

(JESUS IS ALIVE)

from letters written by Pauline Weatherby  
and Gwen Hunter

All thoughts were of Easter Day, the great day of celebration, as we moved toward it through a week of preparatory devotional meetings covering the last week of our Lord's life here on earth.

At last it came and there was an air of expectant excitement as we prepared for our sunrise service to be held at 5.30 a.m. The air was filled with the noise of crickets and croaking frogs as the members made their way across the fields to the football pitch where the service was to be held.

We could not see the sun. A heavy cloud bank obscured it from view and underfoot the ground was very wet. But nothing could dampen our joy as we experienced the thrill the Marys must have known on finding the empty tomb, and realising that the Lord had indeed arisen.

The pastor led us in worship and we sang the first hymn in French. As the service moved to a period of open prayer the congregation were invited to pray in the language which was most natural to them. From prayer we moved into a time of praise, when the singing was mostly in Kikongo, and this was followed by a short talk. 'The Lord is risen!' exulted the pastor, and a great shout echoed back, 'He is risen indeed' as the people made their own convinced testimony, and the obvious joy of everyone there was reflected in their faces.

Then the whole company moved into a circle, holding hands, and sang a song about the oneness which we have in Christ Jesus. Not a passive rendering, but one in which the words were emphasised with actions.

'Jesus is alive,' whispered one to another, and this truth was taken up and passed on. What great news this is, and what a wonderful start to an Easter Day.



The site of the service



## EASTER

I got me flowers to straw Thy way,  
I got me boughs off many a tree;  
But Thou wast up by break of day,  
And brought'st Thy sweets along with  
Thee.

Yet though my flowers be lost, they say  
A heart can never come too late;  
Teach it to sing Thy praise this day,  
And then this day my life shall date.

## Thoughts for Easter

poems by  
George Herbert



St James Church, Franz Josef Glacier,  
New Zealand

## LOVE

Love bade me welcome; yet my soul drew  
back,  
Guilty of dust and sin.  
But quick-eyed Love, observing me grow  
slack  
From my first entrance in,  
Drew nearer to me, sweetly questioning  
If I lack'd anything.

'A guest,' I answer'd, 'worthy to be here:'  
Love said, 'You shall be he.'  
'I, the unkind, ungrateful? Ah, my dear,  
I cannot look on Thee.'  
Love took my hand and smiling did reply,  
'Who made the eyes but I?'

'Truth, Lord; but I have marr'd them:  
let my shame  
Go where it doth deserve.'  
'And know you not,' says Love, 'Who bore  
the blame?'  
'My dear, then I will serve.'  
'You must sit down,' says Love, 'and taste  
my meat.'  
So I did sit and eat.

# ANNUAL BAPTIST ASSEMBLY 1977

## PROGRAMME OF BMS MEETINGS AT NOTTINGHAM UNIVERSITY

### Monday, 18 April

5.00 p.m. INTRODUCTORY PRAYER MEETING  
The Great Hall  
*Conducted by:*  
Dr John F Carrington

### Tuesday, 19 April

2.00 p.m. WOMEN'S ANNUAL MEETING  
The Sports Centre  
*Speaker:* Miss Phyllis Gilbert

4.00 p.m. MEDICAL MEETING  
The Portland Lecture Hall  
*Chairman:* Dr Ian Flowers  
*Speaker:* Miss Kathleen Ince

### Wednesday, 20 April

9.15 a.m. ANNUAL MISSIONARY SERVICE  
The Sports Centre  
*Preacher:* Rev Dafydd G Davies, BA, BD

11.15 a.m. ANNUAL MEMBERS' MEETING  
The Sports Centre

8.00 p.m. ANNUAL PUBLIC MEETING  
The Sports Centre  
*Chairman:* Rev E G T Madge  
*Speakers:* Miss Rosalie Harris  
Mr Stanley Mudd  
Valediction of Missionaries for overseas

### Thursday, 21 April

1.30 p.m. Meeting of elected members of  
the Committee  
Nightingale Hall



Missionary

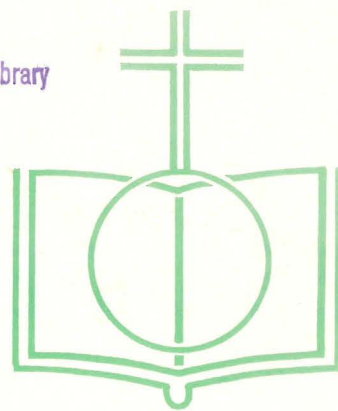
Baptist

8803 Robinson, Switzerland

Library

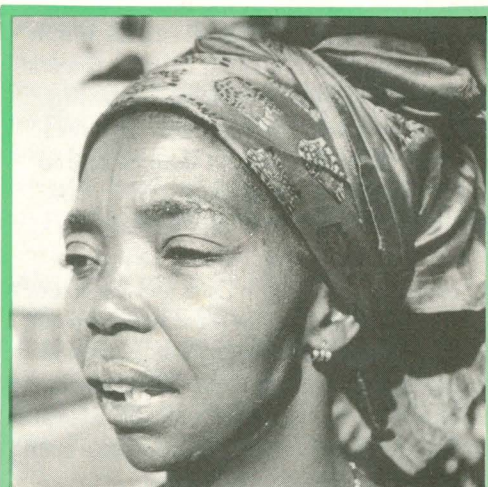
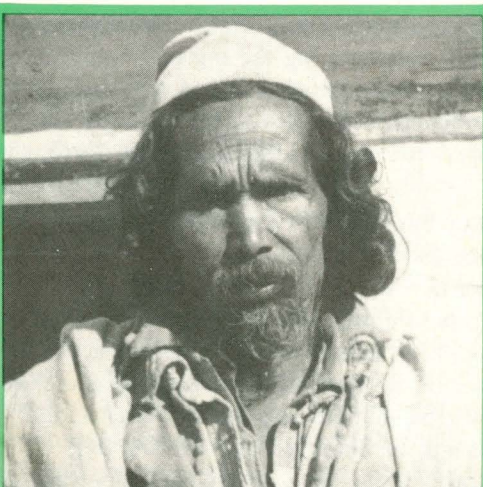
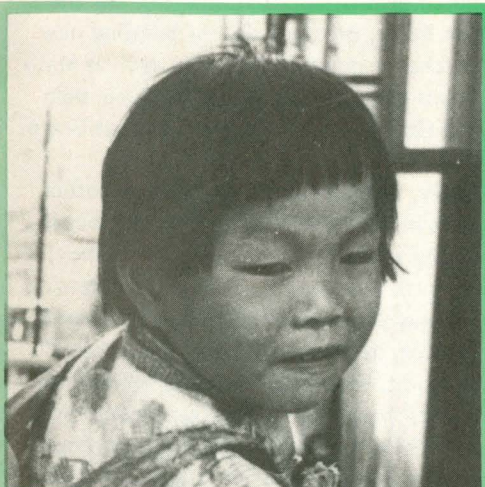
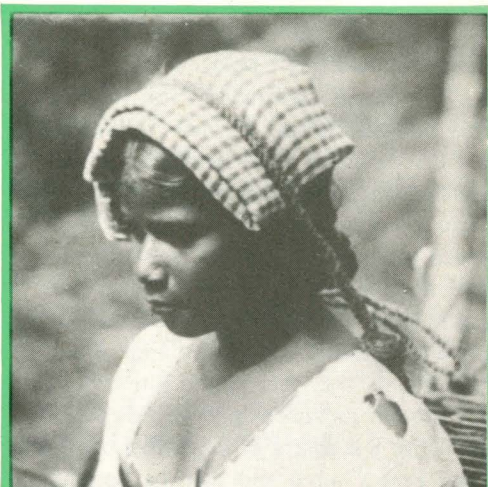
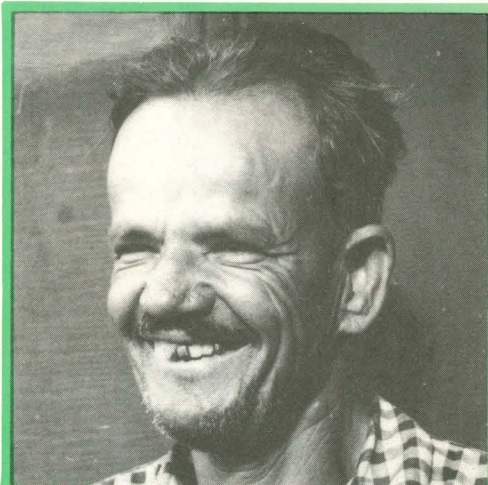
# HERALD

The magazine of the Baptist Missionary Society



MAY 1977

Price 10p





# MESSAGE FROM THE CHAIRMAN

by Rev E G T Madge



At the Annual General Members Meeting last month the **Rev E G T Madge** succeeded Dr H C Bowker as Chairman of the Society. This, however, is only the most recent post in a distinguished career encompassing 40 years of missionary service. He first served in China going to that field in 1935 where he served in Shansi and Shensi provinces. In 1951 he and his wife were forced to leave due to the communist regime and they came home to England. But not for long. Almost immediately they returned to active service this time in India. For part of this period Mr Madge was pastor of the influential New Delhi Free Church and then he became India Field Secretary at the time when the churches were adjusting to existence within a new independent India. In 1959 the General Committee invited him to become the General Overseas Secretary and he served the Society in this position until he retired in 1976. During his period of service many changes have occurred in our overseas work. There was the forced withdrawal from Angola, the upheavals in Zaire and Bangladesh during the periods when these nations were seeking their own identity, the expansion in Brazil and Nepal and the restrictions in India and Sri Lanka. At all times Mr Madge's wide experience and wise counsel have been of tremendous help to the Society.

In our home we have a plant commonly called 'mother of thousands'. It is so called because it throws out runners in all directions which develop into miniature plants complete with roots which feel around for suitable soil in which to establish themselves and become separate plants.

In the providence of God there are many groups of Christians around the world which were originally 'runners' from the churches of Great Britain through the work of the BMS. Our churches have become the 'mother of thousands' living in many countries of the world and serving Christ in many situations. In these days when the churches are attacked on all sides and when life in many a local congregation is at low ebb, it is well to recall all that has been accomplished.

So, let us give thanks that through the BMS we are part of a fellowship of Christians in Asia, Africa, the Caribbean and South America, people whose names are familiar to us, some of whom have visited us in our homes and in whose homes some of us have been privileged to stay.

The last twenty years has seen a remarkable growth in strength and leadership in most of the churches with which we are linked. We think of pastors, teachers, doctors and nurses now administering the organizations BMS missionaries founded and of thousands of others in so called secular jobs quietly serving their communities in the name of Christ.

But this does not mean that we British Baptists have fulfilled our task in the world mission and that we can sit back content. There are still situations which cry out for our help. In Bangladesh, for example, there are literally hundreds of small village churches who would have no pastoral oversight were it not for financial help from the BMS to train and support paid and voluntary leaders

for these churches, to say nothing of missionaries who through their links with the outside world are able to give these little churches the strength of fellowship with God's people all round the world.

The challenge of human need does not decrease with the years. In India it is said that 25% of all hospital beds are in Christian hospitals. In Zaire sick people may be hundreds of miles from skilled help. Poor people, just because they are poor, are cut off from facilities and techniques we take for granted.

Jesus said to His disciples when they reminded Him of the crowds who had been with them all day without food, 'You give them something to eat.' We have a responsibility to share God's gifts and the testimony of our missionaries is that when our small resources are placed in God's hands their effectiveness is multiplied many times.

The BMS General Committee is always reminding itself that we are called to go forward, to enter new areas in its name, to use new forms of service as a witness to God's love and to enter upon new partnerships with overseas churches. Brazil is one such area. Though the spectacular days of rapid church growth appear to be over for the time being, the hard slog of building new churches in development areas such as Mato Grosso still calls for all the available help from God's people within and without Brazil.

Finally, we must not forget all those other places in the world to which the Society is sending neither missionaries nor money, where the Church is working and witnessing. Our prayers and sympathy go to countries in Africa, to China, to Russia, indeed to all the world. Within that totality we British Baptists have our special responsibilities under God. May He give us wisdom, strength, courage and devotion to finish the task.



THE  
MAGAZINE  
OF

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Rev H F Drake, OBE

Editor

Rev A E Easter

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Rev (Mrs) A W Thomas

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are available depicting our work

Departments concerned with  
Young People's, Women's, and Medical  
support work are always available  
to offer help and advice

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Bangladesh  
Brazil  
Hong Kong  
India  
Jamaica  
Nepal  
Sri Lanka  
Tanzania  
Trinidad  
Zaire

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# COMMENT

## New opportunities

Francis Bacon suggested that 'a wise man will make more opportunities than he finds' but perhaps it is more a question of discerning than of making because life's chances seem so often to be disguised or partially veiled and they come in an incognito fashion. It is therefore the keenly alert person always penetrating the circumstances who sees in a situation something which will open up a new avenue of witness, or present a fresh opening at a time when another door is closing.

The Old Testament story of Hagar and her son Ishmael reveals some interesting points. Seemingly they were condemned to die of thirst in the inhospitable wilderness of Beersheba. The eyes of Hagar were blinded by tears of self pity so that she failed to notice the well nearby until God opened her eyes to the opportunity of a fresh supply of water.

In scripture it is asserted again and again that Christ goes with His message and with His messengers and it is this which makes the greatness of all real opportunity, for working with Him we are not restricted to seeing the circumstances through human eyes but are able to look at a situation through the eyes of Christ and see the way in which He would have us exploit it for His glory and the advance of His kingdom. Again and again when one way has become difficult or impossible to our mission

enterprise we have seen another way forward. When China closed to us the Lord opened our eyes to see Brazil. When through lack of transport or drugs the District trips have become impossible in Zaire our nurses have seen opportunities for increased church work and taken them. When there is a new movement of people in Brazil a new opportunity to present the claims of Christ becomes apparent. In this issue we look at some of the new opportunities which have come to us.

John Furmage saw a need for a supply of Christian Literature in the area of Brazil where he worked and when he made the opportunity to open a bookshop he learnt that other Christians in the area had been praying that such a project could be started.

The United Mission to Nepal has a policy whereby the work in which it is engaged is gradually handed over to the Nepalese as they become trained in the skills necessary for that work. But all the time it has its eyes open to what may be done next and it has released details of many opportunities that are open to those collaborating in this field.

John Pullin points us to many openings in Mato Grosso through which we are invited to go and share with the church there in the exciting prospects for the future. It is a question first of 'seeing' the openings and then by God's grace of using them to the full.



# FROM BLUEPRINT TO REALITY

by John Pullin



'Blueprint for Brazil.' That was the exciting leaflet the Society issued nearly a decade ago. It outlined plans for developing BMS co-operation in Brazil, which at that time was limited to pastoral work in the State of Paraná. The plans proposed that we should add nurses to our workers in Paraná and that we should accept invitations from the Mato Grosso and Amazonas Conventions to participate in pastoral work in those States. The leaflet was both challenging and adventurous as the Society looked at ways in which its work in Brazil might be extended.

## Need for Personnel

But however exciting and challenging plans may be they cannot be followed unless there are personnel to carry them out, and lack of personnel is the main reason why these proposals have not, as yet, been carried out to the full.

But, thanks to God, progress is being made and slowly the blueprint is becoming a reality. We visited Mato Grosso and Amazonas in 1973 and when we returned to Brazil in September 1974 we were asked to initiate the Society's participation in Mato Grosso.

## Exciting times ahead

These are exciting times in that State which is about eight times the size of the United Kingdom. It has been developing since the pioneers settled in Vila Bella, Cuiabá (pronounced Ku-ee-a-ba) and Caçeres (pronounced Kass-er-ress), more than 250 years ago. But for the first 240 years growth was slow because the life was too hard, travel was too difficult and communication almost impossible. Then about ten years ago the Brazilian government began its road building programme and since that time six main roads have been built across the State linking it with the major centres of Brazil.



The immediate result has been an infusion of people migrating along these highways and seeking a new life away from the over populated coastal strip.

Land is cheap to buy or even in some cases free for the asking. So, what kind of life can the newly arrived people expect? They will never be rich, but by hard work they can be better off than before and as news spreads people keep coming from all over Brazil.

**Military city**

In consultation with the Baptist State Convention the BMS agreed to work in the Northern Association of Mato Grosso. We arrived in Cáceres, which is a military city of about 35,000 people, 250 kilometres to the south west of Cuiabá. In the past Cáceres has depended on the large military presence for its prosperity, but things are changing. In the municipality of Cáceres there are over 40 villages, some with populations of 8,000. Many more people live out in the jungle so that it is estimated there is a population for the entire region in excess of 140,000.

**The church develops**

Church life developed in Cáceres in much the same way as in other places in Brazil. It was in 1960 that the First Baptist Church in Cuiabá organized a congregation in Cáceres and Pastor Antonio Lima Barros settled in the city. In 1962 this congregation was formed into a church and the State Convention helped them to have a pastor by paying his salary, much as our Home Mission Fund helps with stipends in this country. In that year also land was purchased, a wooden building was erected and during this first pastorate new work was set up in most of the villages around. So, by 1970 when Pastor Antonio left, the church had 16 congregations spread over a vast area with the furthest 250 kilometres from the home church. To make this situation more workable one of the congregations, Salto do Céu, was organized into a church in 1970 and it took over about half of the congregations. The work continued to grow, so that in 1976 yet another congregation, Jauru, became a church. Today, in an area larger than Wales, we have three Baptist churches, 17 congregations and 12 official preaching stations which add up to a Baptist family of about 650. Responsibility for the work in this region falls upon two national pastors, one BMS missionary and one full time evangelist.

The church in Cáceres experienced two short ministries in a span of seven years which was unsettling. But in July 1976



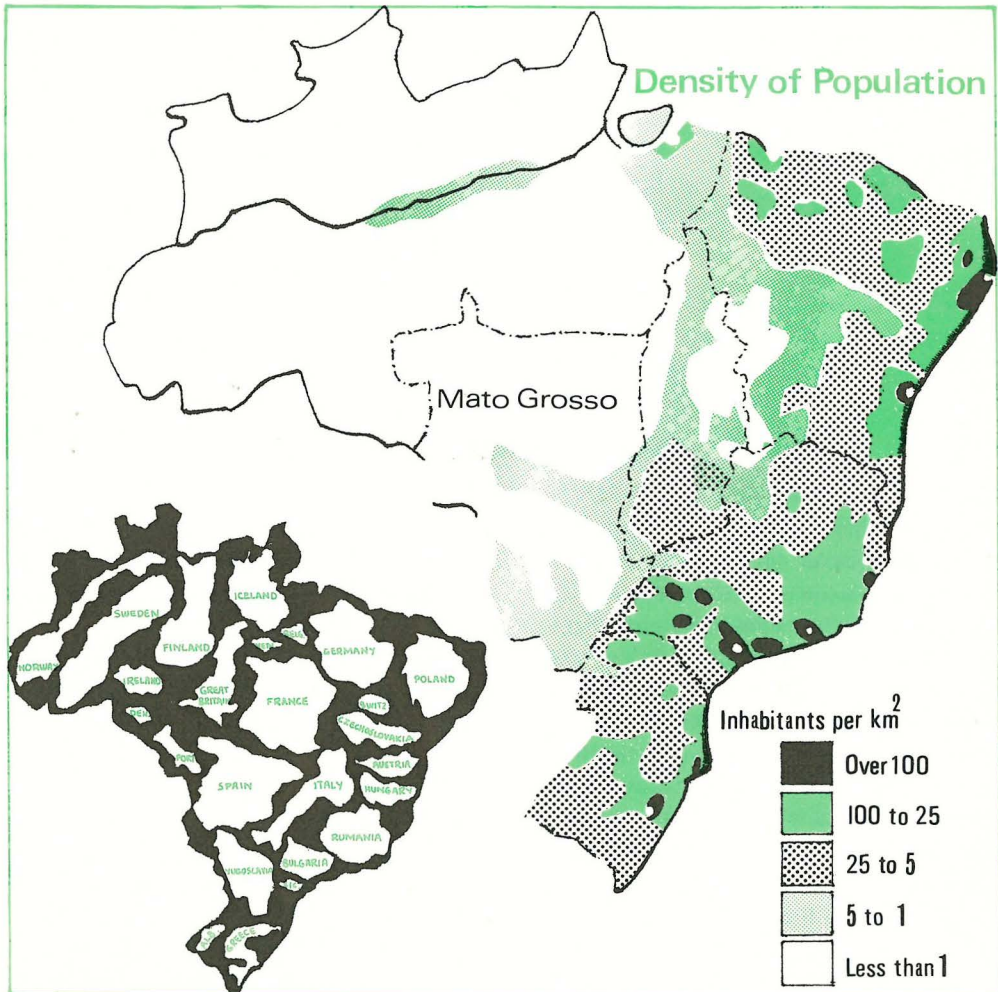
Tree clearance

Pastor Ari Anibal Silva was inducted to the pastorate and under his leadership the future again looks bright. The day of his induction was a double celebration for the church also moved into a new building which seats about 450 people.

**New areas open up**

The Northern Association, to which Cáceres belongs, has 14 member churches and is spread over an area about two thirds of the entire State. The Association meets together for three days each November and this year the meetings will be held in Barra Dos Garças which is about 1,000 kilometres from Cáceres. There is Baptist work in all major

cities in the region and plans are afoot to enter some of the newer cities in the next year or so. Much of the region is jungle but this is being opened up by the government and there is no guide as to the number of new settlers in these regions. Last year the State Convention drew up a ten year plan to meet the need of growing Mato Grosso. A worker has already been stationed in Colider, 700 kilometres north of Cuiabá, who is maintained by the home mission board of the Brazilian Baptist Convention. Plans are being made to support a worker in Nortelandia and Jauni as well and the First Church Campo Grande is paying the salary of a pastor for São Felix in the north east of the State.



*continued over*



These will enable some of the newer regions to be reached and served by Brazilian pastors. There is, however, a real need for the BMS to send workers in a support role to our brethren in these outlying regions as they seek to win the new areas for Christ.

### Adult Education

Illiteracy is a serious handicap to the people of the Mato Grosso and many of our church workers have little or no education. In one church only five people could be found who were able to read and write. There are government sponsored groups to deal with this situation, but most of our people would

the course may take up to eight subjects a year. Although the Holiday Bible Institute already functions, little as yet has been done with the programme of learning.

### Social needs

Our churches are organized to evangelize, but have become increasingly aware of the material needs of people. There is extreme poverty in the Mato Grosso and few can pay for essentials such as medical help. But many of the medical problems of our people are due to ignorance rather than illness, so what is needed is an organized Public Health programme. We are encouraged to see a new



Moving day



like Varzea Grande estimate their population will double in the next five to ten years. Whole regions like the Valley do Guapore, said to have soil that is among the best in the world for agricultural purposes, have been divided and will soon be distributed. As a result thousands of people are expected to move into the area and in ten years time this valley will probably be densely populated farm land.

### Assistance please!

The Mato Grosso Baptist Convention has repeated its plea to the BMS to send more workers and not to limit our co-operation to just the Northern Association but to share in the work of the whole of the Mato Grosso State. On our return to Cáceres this time we expect to be giving our energy to a lay training programme, David and Irene McClenaghan are working in Coxipó, 255 kilometres from Cáceres and they and we are the only workers the BMS have in this vast State. Many more are needed to assist the Mato Grosso church as it strives to help those seeking a new life to find it in Jesus Christ. The natural resources of this vast country make it certain that the Brazil of the future will be a world leader. How vital it is, therefore, to win Brazil for Jesus Christ today.

prefer the church to sponsor classes because they find it easier to study in familiar surroundings such as the church hall or the home of a fellow member. So plans have been made for a two prong attack on this problem. Holiday Bible Institutes are being established so that our leaders will spend two weeks in January and two weeks in July in a chosen centre. This system has already been used to great effect in Paraná. Alongside this a programme has been prepared by the Seminary of São Paulo to enable students to study a book in the course of a month and to sit the monthly examination on it for assessment purposes. Those following

awareness of this problem among the leaders of both State and National Convention, but such a scheme would need nurses and where are they to be found?

These are just two of the problems that the Baptist church in Mato Grosso is facing but which they cannot begin to solve without our assistance.

### Thousands move in

The situation offers a tremendous challenge in terms of missionary service and in Mato Grosso we are privileged to be involved. The government expects the population growth to continue and probably accelerate. Cities

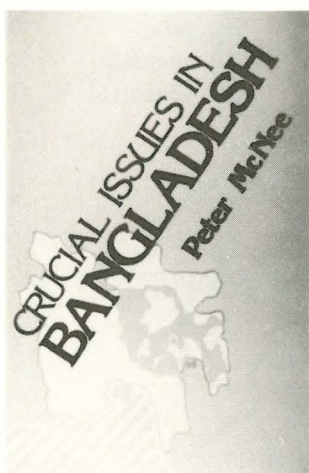


Cuiabá





**Crucial Issues in Bangladesh** by Peter McNee.  
Published: William Carey Library, South  
Pasadena, California \$6.96.



The thesis of this challenging book by a young missionary of the New Zealand Baptist Missionary Society is that conversion of individuals apart from families is the wrong way to build churches in Bangladesh. When converts are 'gathered' into a 'multi ethnic' church, they are immediately isolated from their natural kin and often become dependent on missions.

But where there is a 'mono ethnic' church, that is a church comprised of people drawn mainly from one cultural group, the Christians have non Christian relations and can say of them 'these are my people' and the non Christian looking at the Christians in such a church can say 'they are our flesh and blood'. Such churches have the greatest potential for growth in Bangladesh. (The Council of Jerusalem in Acts 15 recognized a distinction between Jewish and Gentile Christians.)

It is necessary to realise the great variety of tribes, castes and sub castes (amongst Muslims as well as Hindus), and accept these cultural differences rather than hastily work for a non caste community. Where they are recognized the church grows. For instance in the Ruhea Thana the Baptist churches are mainly Paliya and the Lutheran mainly Hari, therefore 'the Baptists have the potential to win the whole Paliya and the Lutherans the Haris'. Earlier some 23 Hari Baptist Churches had become Catholic because they had been neglected, but a Catholic worked with them till all the 58 Hari villages in the area had become Christian.

Mr McNee therefore pleads, 'be specific, concentrate on the winnable persons in one caste or tribe' then evangelize them to 'the very edges' in a people movement. 'A butterfly mentality' he adds, 'flitting from caste to caste will not plant new churches in Bangladesh'.

He claims that the 'existence of three million who know that some of our people have become Christian and it has been good for them' constitutes a tremendous open door for mission.

Hospital work, relief work, Bible correspondence courses are seen by him as of value in probing for new openings, but of little value unless such openings are followed through. His argument is supported by thorough research, set out in statistical tables and diagrams so thorough that they frighten the general reader. But such a reader may skip all these yet rest assured that the author's claim is based not on vague conjectures but on reliable facts.

Some may infer that Mr McNee has forgotten that Bangladesh is mainly a Muslim country for as yet no 'mono ethnic' church can be pointed to among Muslims, and the need for a church which answers to the cultural context of the various groups of Muslims.

This book raises questions, but the challenge it presents must be taken very seriously.

Leslie Wenger

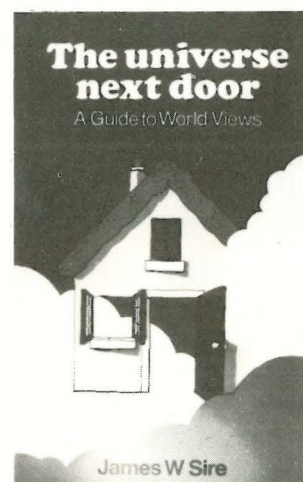
**The Universe Next Door** by James W Sire.  
Published: Inter Varsity Press £1.95.

Dr James W Sire is associate professor of English at Trinity College, Deerfield, Illinois and he believes if people are to be fully conscious intellectually then it is essential for them to be able to detect the world view of others and also to be aware of their own. For example, he maintains that to understand

any literary work the reader must consciously grasp the world view it reflects and recognise, say, the naturalism of Thomas Hardy or the theism of John Milton.

A well rounded world view must consider such questions as, What is the really real? God, gods or the material cosmos? Who is man? What happens to man at death? What is the basis of morality? What is the meaning of human history? Who is in charge of the world? Is man determined or is he free? Is God personal or impersonal?

We cannot avoid assuming some answers to such questions so we will live either the examined or unexamined life. In the view of the author the former is the better way. He therefore examines a major world view in each chapter, Christian Theism, Deism, Naturalism, Nihilism, Existentialism, Eastern Pantheism, and the New Consciousness. These seven basic world views are described and criticised.



The author concludes that Christian Theism is the only consistent world view. Its ground is the infinite-personal God in whom all reason, all goodness, all hope, all love, all reality, all distinctions find their origin. It provides the frame of reference in which man can find meaning and significance.

But to accept Christian Theism only as an intellectual construct is not to accept it fully. There is a deeply personal dimension involved with grasping and living within this world view. It involves acknowledging our own individual dependence on God as His creatures, our own individual rebellion against God and our own individual reliance on God for restoration to fellowship with Him. And it means accepting Christ as both our liberator from bondage and Lord of our future. It leads to an examined life which is well worth living.

AEE



The country once known as East Pakistan has begun to emerge from the troubles of the recent war and has started on the road that will lead it to become a prosperous nation. New agricultural techniques and industrialization are beginning to transform the country enabling the Government to tackle the tremendous social problems that remain. In the 7th century AD a Chinese poet-traveller described the city of Chittagong as 'a sleeping beauty emerging from the mist and water'. This description is true today for the whole of Bangladesh for it is a land of sublime grace and great scenic splendour.

## DINAJPUR

Situated in the far north the Dinajpur district is a popular tourist region with facilities for fishing and rowing in a serene, quiet countryside atmosphere. The district is known for production of high grade sugar cane and tobacco. The Dinajpur Baptist Union now consists of 50 churches in the Dinajpur and Rangpur districts. The Rev A G and Mrs Lewis aid the Union in its pastoral work.

Mr and Mrs R Young are engaged in agricultural work producing the seeds.

Miss V M Hamilton has charge of the Immanuel Primary School and is also involved in the work of the local churches. Miss J J Wells teaches physical education and English at the school.



## KHULNA

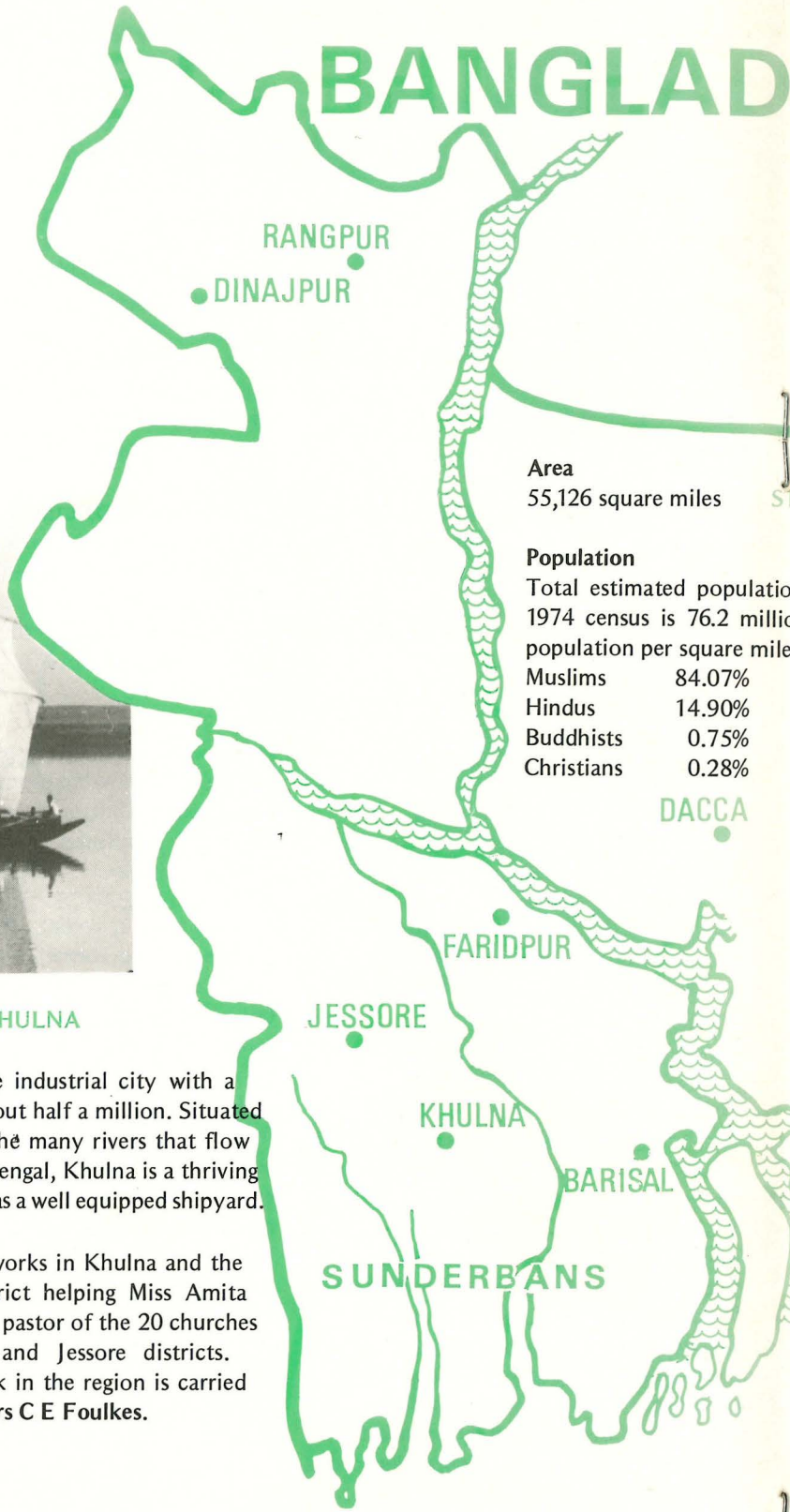
Khulna is a large industrial city with a population of about half a million. Situated on the delta of the many rivers that flow into the Bay of Bengal, Khulna is a thriving inland port and has a well equipped shipyard.

Miss E I Wyatt works in Khulna and the surrounding district helping Miss Amita Baroi, who is the pastor of the 20 churches in the Khulna and Jessore districts. Agricultural work in the region is carried out by Mr and Mrs C E Foulkes.

## BARISAL

On the eastern perimeter of the delta lies Barisal. To the south-east is the dense evergreen rainforest criss-crossed by a network of rivers and creeks known as the Sunderbans. This swamp land covers 2,316 square miles and contains the wildlife National Park — the home of the Royal Bengal Tiger.

# BANGLAD



Area  
55,126 square miles

Population  
Total estimated population  
1974 census is 76.2 million  
population per square mile  
Muslims 84.07%  
Hindus 14.90%  
Buddhists 0.75%  
Christians 0.28%

The Rev J K Skirrow has overall care of 37 churches in the area. He is also Dean of Studies at the local Christian College which is an inter-denominational institution.

Mr F B Mardell is a teacher at the Barisal High School while his wife has been acting as receptionist at the Oxford Mission working closely with Doctor Leonore. Barisal falls within the district of Faridpur and Miss B M Bond has been working alongside the Faridpur Baptist Association in pastoral work.



# BANGLADESH THE SLEEPING BEAUTY

## STATISTICS

ion according to  
ion. Density of  
le is 1,283.



## DACCA

Founded in 1608 as the seat of the Imperial Mughal Viceroys of Bengal and known the world over for centuries for its fine silk and muslin, Dacca has now grown into a bustling active city of over 1½ million people and serves as the capital of Bangladesh.

The Pastoral Superintendent of the Dacca Baptist Union is **Miss V A Campbell** who also works among the blind girls of the city.

**Miss S M Le Quesne** is busily engaged in numerous activities connected with the church.

**Miss J Whitelock** is the teacher at a school for missionaries' children.



## CHANDRAGHONA

A huge expanse of emerald-blue water ringed with green tropical forests is the beautiful setting for the town of Chandraghona. This town boasts one of Asia's largest paper and rayon complexes.

Another large complex is that of the Chandraghona Christian Hospital and Leprosy Home, where **Mr J G Davies** is the Treasurer. **Dr R J Hart** is concerned principally with the surgical reconstruction of hands and feet affected by leprosy, but he is becoming more involved in the medical treatment of the disease.



## CHITTAGONG

With its picturesque hinterland of large hill-forests and lakes, Chittagong is the second largest city of Bangladesh and a busy seaport. The city is the most developed area in Bangladesh with many of the heavy, medium and light industries located there. The Personnel Secretary for Bangladesh, **Mr G D Sorrell**, is based in Chittagong. **Mrs Sorrell** is active in the work of the Chandraghona Leprosy Home, having recently assumed responsibility for the Outpatient Clinic.

## RANGUNIA

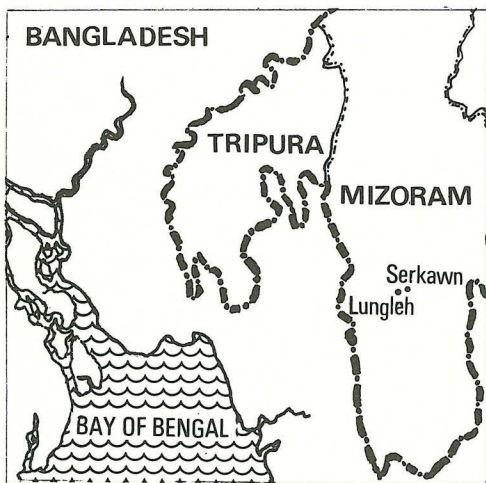
The lush green countryside between Chittagong and Chandraghona gives great possibilities for the furtherance of the country's agriculture.

**Mr and Mrs D J Stockley** work with the Rangunia Thana Central Co-operative Association and **Mr Stockley** travels throughout Bangladesh on agricultural projects.

In addition to anaesthetic and theatre duties at the hospital **Miss C Preston** is the Organizational Secretary of the Christian Medical Association. **Miss J M Westlake** is the Nursing Superintendent at the Hospital and **Miss M Lacey** the physiotherapist to the complex. Supervising the work of the student nurses is **Miss S Headlam** who also teaches these nurses paediatrics.



# NEWS IN BRIEF



## PERSECUTION IN TRIPURA

The Tripura Baptist Christian Union of India report that while large numbers of baptisms continue persecution has begun to take place in the south east of the state. When twenty people were baptized recently at Jamatia the leaders of the village decided to try and suppress them completely. Some of these new converts were forced to recant, some were beaten and seven were driven from the village. The church sent some older members to talk with these villagers but they too were beaten and thrown out of the village.

## LANKAN BURNS BIBLES

The Bible Society reports in its magazine *World in Action* that a teacher of a school in the south of Sri Lanka recently started a bonfire of Bibles and scripture portions. He had found many of his pupils reading the scriptures and enrolling in correspondence courses. Unable to bear it any longer the teacher had heaped the scriptures together and set them alight. He then enlisted the help of a villager to keep a watch on the fire and told him that the pupils had been reading bad books. But the villager seeing the fire growing was curious to know what the bad books were and snatched one from the flames. He read the words of Jesus calling people to love, to forgive and to live serving one another. Very confused he said to the teacher, 'Surely these are not bad books for they tell of a good man asking us to lead a good life'. This villager was sufficiently interested to continue his study and later accepted the way of Christ. After this he went to Bible House in Colombo and became an evangelist to his own people.

## MISSIONARY COMPETITION

It is sometimes difficult to arouse the interest of young people in the Missionary Society. The Merseyside Auxiliary of the BMS has found a way to do this by holding annual competitions for the youth of the district. To enable a wide age range to enter, the competition is divided into four groups. In the first two groups up to six children may work together but the top two groups are for single entrants. Group 1 for five to seven year olds was asked to create a Scrapbook illustrating the work of missionaries. Group 2 for seven to eleven year olds was asked to make a plan of a village in Brazil, Zaire or Bangladesh where there is a mission centre. The two senior groups for 11 to 14 and 14 to 18 could choose either to plan an exhibition, plan a missionary evening, compare the life of a nineteenth century missionary with his or her modern counterpart, or write a song, hymn or carol on a missionary theme. A cup is awarded to the winner in each group and the awards for the 1976-77 competition were presented at the recent Missionary Deputation Welcome Meeting. The Society congratulates the winners and wishes every success to those entering for the 1977-78 competition.

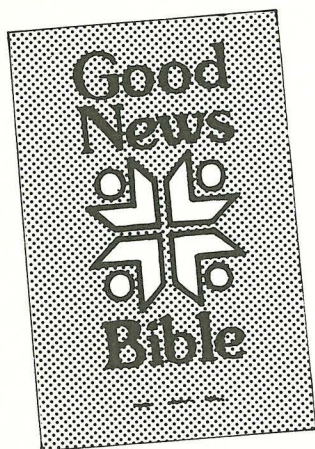
## BAPTISTS MAINTAIN GROWTH

According to membership statistics compiled for the 27th Romanian Baptist Union Congress held in Bucharest earlier this year, the Union continues to be the fastest growing Baptist group. Approximately 20,000 new Christian converts have been baptized every year since 1972 when the last congress was held. The Union now consists of 622 churches with 353 missions and has an official membership of 160,000. Membership rolls have, however, remained static for many years because the law does not permit anyone to change their confession. But after talks between church leaders and the state authorities an agreement has been reached which will recognize that baptism and church membership of new converts is not to be compared with proselytism and the mere change of confession.

Government officials attended the congress as observers and speakers took the opportunity to express present complaints and future hopes. All of the speeches made it clear that Christ's Church is independent from the existing structures of society and emphasized the fact that religious freedom is guaranteed by the Romanian Socialist State.







## THE GOOD NEWS BONANZA

The Good News for Modern Man New Testament first appeared in 1966 and since that date has sold more than 50 million copies. During the ten years since that publication the translation team has worked to include the Old Testament.

The head of the translation team has been Robert Bratcher who is the son of Baptist missionaries to Brazil and he was, for a time, a lecturer at the Baptist Theological College in Rio de Janeiro. Of the eight man translation team no less than five were Baptists. Since its publication at the end of 1976 the Good News Bible has been in constant demand all over the world. In less than four months one million copies were sold and the largest single overseas shipment of 30,000 was sent to Tema in Ghana.

## CONGRESS ON EVANGELISM

At the end of last year the Pan African Christian Leadership Assembly was held in Nairobi, Kenya. More than 700 delegates attended from 47 of Africa's 49 countries. The Assembly addresses and seminars were directed at the problem of the relationship between evangelism and social involvement. Gottfried Osei Mensah, the chairman of the Assembly planning committee, suggested that four concepts were vying for acceptance in the Christian world — 'social concern or evangelism', 'social concern is evangelism', 'social concern for evangelism' and 'social concern and evangelism'. Osei Mensah adopts the fourth action and evangelism should march hand in hand. He said 'evangelism is not the same as social action, but both evangelism and social action are the responsibilities of Christians'. Osei Mensah is also the Executive Secretary of the Lausanne Committee for World Evangelism.

## SALTBURN CONFERENCE

The ladies of the Women's Missionary Association, Northern Baptist Association, Southern Division, met for their weekend conference at Brockley Hall, Saltburn, in February. There were 90 present. The speakers were Miss P M Trounson, Miss Margaret Robinson from Chandraghona and Mrs Noreen Cato from Zaire. During the conference a thank-offering was taken for the Women's Work of the BMS which amounted to £115.

## REQUEST FOR COMPOSITION

An appeal has been made by Mr P H Riches for a supply of printers' roller composition. Mr Riches a member of the BMS staff in Zaire is responsible for the work of the printing press in Yakusu. This press serves the whole Baptist community of the River Zaire in the production of Christian literature and church and school supplies and the press also houses a training school for printers. However, a severe shortage of printers' roller composition may mean that the press will have to close. Extensive enquiries have been made in this country but it would appear that this kind of composition is not now made. At present only three of the five presses are operational and even these are without their full complement of rollers. If any reader knows of a supply of this type of composition hidden away somewhere the Baptist Missionary Society would like to know.



Comp room, Yakusu

## MISSIONARY MOVEMENTS

### Arrivals

Miss L M Fuller on 15 February from Mbanza Ngungu, Zaire.

Miss D M West on 20 February from Yakusu, Zaire.

### Departures

Rev D and Mrs Brown and family, Rev R E and Mrs Connor and family, and Rev P and Mrs Cousins on 8 February for Curitiba, Brazil, for language study.

Miss B Fox on 16 February for Bolobo, Zaire.

Mr and Mrs J H West and family on 1 March for Mount Hermon School, Darjeeling, India.

Miss S M Le Quesne on 3 March for Dacca, Bangladesh.

Miss R Murley on 5 March for Bolobo/Pimu, Zaire.

Miss J Maple on 9 March for Bolobo, Zaire.

Dr M J and Mrs Stagles on 11 March for Kinshasa, Zaire.



## ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address. (11-22 February, 1977)

**General Work:** Anon: £2.00; Anon: (WM) £5.00; Anon: £6.60.

**Agricultural Work:** Anon: £10.00; Anon: £5.00.

**Relief Work:** Anon: £2.00.

### Legacies

	£	p
Miss Ada Davies	3,000	00
W T Gentry	18	30
Miss J Jackson	50	00
Miss A A Manning	100	00
Mrs R Preston	1,413	72



# CHALLENGE AMONG THE HIMALAYAS

by Jonathan Lindell

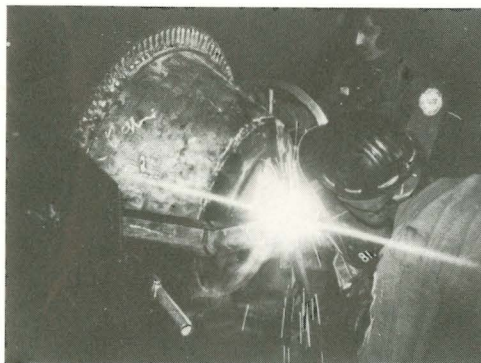


The United Mission to Nepal is large, with nearly 150 missionaries in a score of widely scattered projects. It is, therefore, difficult to keep track of all that is going on, even though our family has lived and worked in Nepal for several years. Recently, however, I was privileged to be able to attend the autumn meeting of the Executive Committee and was thus able to gain a unique insight into the workings of the Mission.

## Country of change

Nepal is a relatively small country being just half the size of the British Isles and is only now beginning to emerge as a modern state. Over the past 25 years the country has been in constant change, with tremendous development being made in education and training as well as in agriculture and industry. Ecological factors are working against this determination to bring Nepal into the 20th century. The rapid deforestation, erosion

and drying of ground water, combined with a change of climate, means that Nepal has started on the catastrophic road of turning into a desert.



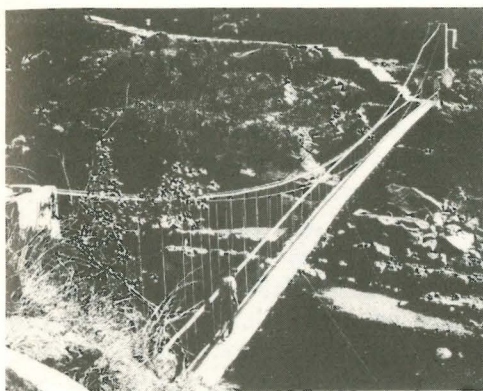
Welding at Butwal

It is clear that the government of Nepal have severe problems to try and solve. In this seemingly endless struggle help is sought from the Overseas Missions which have combined their efforts under the auspices of the UMN. At the present time the government not only wishes the work of the United Mission to continue but to expand into new projects.

## Economic Development

The work of the Mission at the Butwal Technical Institute is drawing to a close with the continued transference to Nepali hands. However, the success of this project has inspired plans for a similar one in the Eastern Development Region, possibly situated in Dhankuta. At this new Institute the well established principle of combining training with actual production will be continued as at Butwal. Many other projects of economic development will continue.





Bridge built by United Mission to Nepal

### Sources of fuel

One very successful scheme has been the development of bio-gas plants which produce gas from the plentiful supplies of cow manure. In the near future the making of such plants will evolve into a national company and go into regular production. The plants are of great assistance to farmers because they provide a cheap alternative source of fuel. By using such a plant the manure from four buffaloes will supply sufficient gas to cook the meals for a family of seven to eight persons.

Small water powered turbines have also been developed at Butwal to supply mechanical power. These can be used to provide direct mechanical power for such tasks as running mills, grinding flour, sawing wood or running looms. With a generator coupled they make electric power and there are plans to install 20 of these in mountain villages for experimental purposes.

Over a period of years the Butwal project has built a hydro-electric plant, now administered by the Butwal Power Company, which provides electricity to the town. The Mission plans to extend this operation by the formation of a Hydro-Construction Company to undertake the building of small hydro power plants in the remote areas of the country.



Power house, Butwal

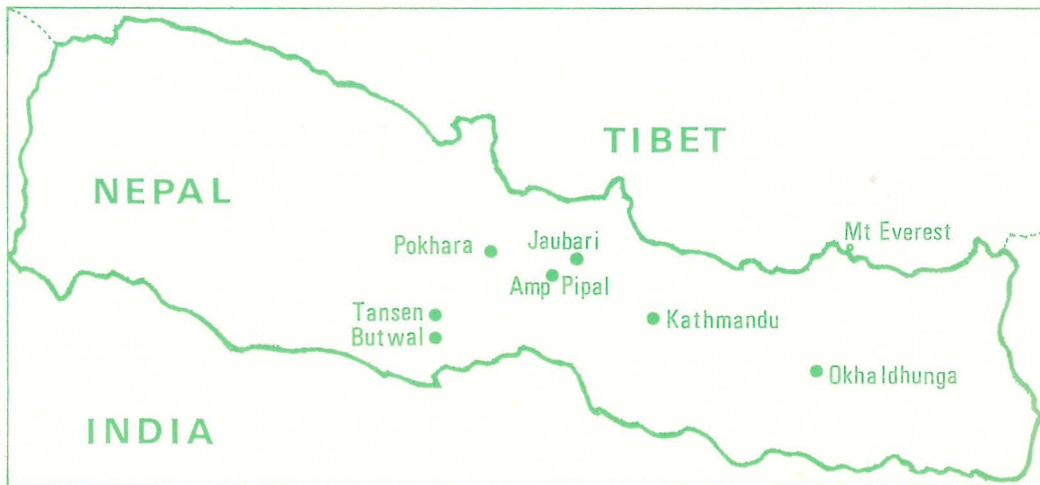
### Design and Construction

The Plywood Mill is now in full production and is evolving into a national business. Other projects in the pipeline include the improvement of agricultural equipment, development of a heavy structural industry and a galvanizing company.

Several other of the Mission personnel are involved in design and construction of buildings and bridges in various parts of the country and from time to time personnel are seconded to consultant and managing posts outside the projects administered by the United Mission.

efforts into raising the basic living standards of the area. Specific areas where improvement is sought are agriculture, the health services, education, cottage industries, irrigation, electric power and reforestation.

The governing principle of the Mission in the sphere of economic development is profitability. The projects begun by the Mission must be run on a business basis for, unless it can quickly become financially self supporting, it is of no help to the economy of the people. In helping the country to use its natural resources wisely the Mission hopes to assist the nation to overcome its ecological problems.



Area : 54,000 sq. miles ( half of British Isles )  
About 500 miles long and 120 wide

Population : 14,000,000.

Kathmandu : 200,000

Occupations : 90% are based in agriculture. Small industry is just beginning.  
Training in professions is limited. Literacy rate is 15%.

### Area development

A new and exciting area of work is a government plan for 'Small Area Development'. The idea is to concentrate development in small areas of 10-15 villages with a total of about 20,000 people. The UMN has been invited to participate in one of these development areas. The project will call for co-operation with a half dozen or more departments of government to channel

### Training youth

In the sphere of education the Government has been pressing the UMN to fill 28 posts with Christian workers in eight schools. At present the Mission has only been able to take up 14 of these posts. A boarding school is soon to be established in the Far West Development Region and the Government have asked for the Mission's assistance in this project. A request has also been made

*continued over*





**Nutrition class**

These are principally educational in nature, attempting to improve nourishment, prevent the spread of disease and encourage the use of family planning. There is much work to be done to help these people improve their health. Prevention is always better than cure.

One of the main centres for medical work has been the Shanta Bhawan Hospital in the Kathmandu valley. This is now being handed over to the state and the Mission will gradually discontinue its association with it. However, plans are now in hand to build a new Government district hospital in Patan town, about a mile from Shanta Bhawan. The hospital will be built and managed by the UMN.

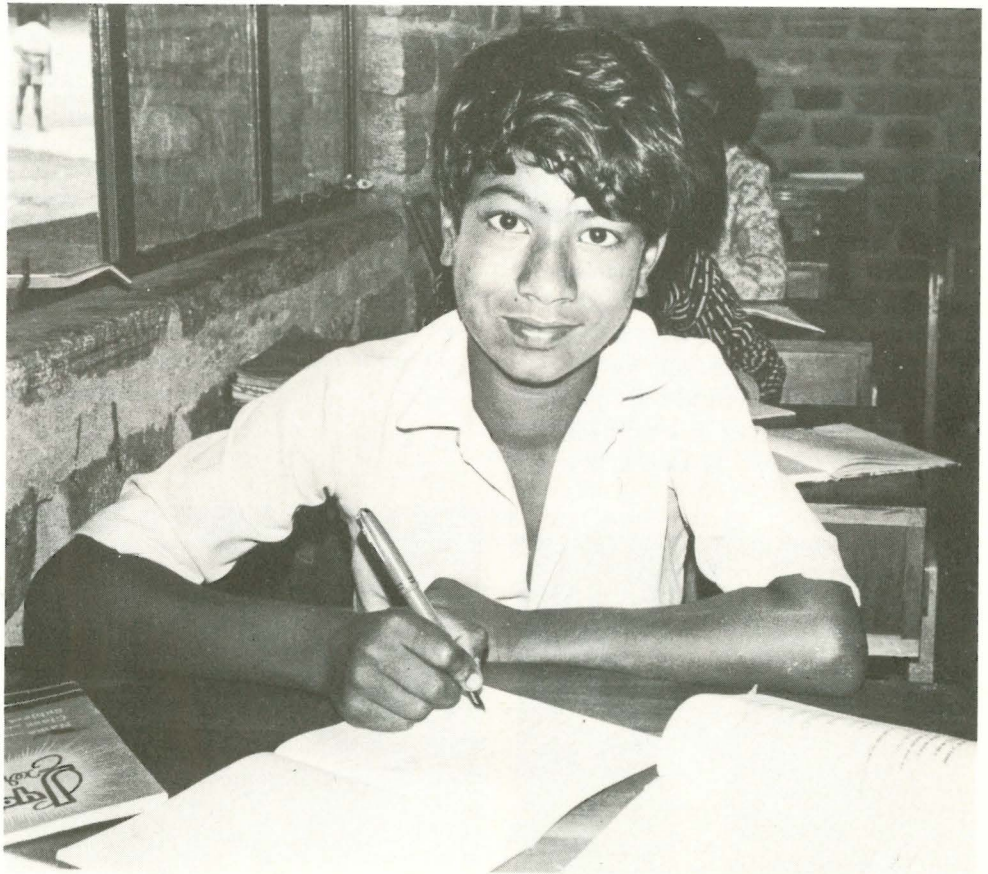
#### **An open door**

The work in Nepal is a great challenge, with many opportunities for Mission work. The main concern is not one of finance, though costs are continually rising, but for missionary workers. The Government has now approved 217 posts in the Mission and only 124 of these have been filled. Nepal has many problems to solve before its people can achieve the sort of standard of living we in this country take for granted. It is a privilege that the Christian church has been given this opportunity to assist in the task.

for an Assistant Administrator, and a teacher specialist, to work in a leading school on the edge of the capital valley. A Rural Youth Training Programme has been instigated by the Government to give some education to young people in the villages who are unable to go to a formal school. The United Mission is very pleased to have been invited to assist in this valuable work. In addition the Mission has a continuing programme to give financial aid to poor and worthy students, and scholarship training for higher level nationals in posts of the Mission-related projects. The Mission also maintains an educational material production office. The UMN is proud to have such influence in the training of young people. This is a privileged and responsible position which has been entrusted to it by the Government.

#### **Prevention the best way**

Health services play a major role in the UMN's work in Nepal. The Mission is working in four hospitals and in schools for training registered nurses, auxiliary nurse midwives, assistant nurses and auxiliary health workers. This year a new school was opened for training medical assistants. Assistance is also given at maternal and child clinics while an important aspect of the Mission's medical work has been the Public Health Programmes.



**Eager student**



# LIVRARIA CRISTA

by John Furmage

With no Christian bookshop in an area the size of Wales the south west of Paraná was a deprived area. Some reasons for this lack are obvious. There is the small size of the protestant community and the even smaller number accustomed to reading, although literacy is fairly high. Two years in Pato Branco brought home to us the great need for we sold 100 Bibles and New Testaments.

## Shop established

When we came home on furlough we were determined, on our return, to do more. So with the Society's encouragement we obtained a grant of £600 jointly from the United Society for Christian Literature Overseas and Joint Action for Christian Literature Overseas to establish a book agency. But here we struck a snag. Brazilian legal and financial regulations on the sale of goods prohibit a mere agency. It had to be a Book Shop or nothing. Now we see the Lord's hand in this. So in faith we took the plunge and on 4 December 1976 the Livraria Crista of Pato Branco opened its doors. The shop is in an unused room at the front of the Baptist church which is reasonably well sited in the town.



Pato Branco church

## Expenses met

The first three months brought us customers from all the Christian denominations including some nuns from a local hospital. Turnover has averaged in the region of £100 per month which just about pays the expenses.

We are enthusiastic about the future for it is obvious that a need is being met and at the same time it has advanced our own church work. The publicity has led to many new contacts and it has brought visitors into our services. One of our first customers was the wife of a Methodist pastor who enthused over the opening and told us that it was an answer to her prayers that such a venture would open in Pato Branco.



Valerie Furmage in bookshop

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# THE PINK BOARD

by Rev Mrs A W Thomas



The Rev Mrs A W Thomas is the Personnel Secretary of the Society. She was accepted as a candidate for missionary service as a single woman in 1948 but before her posting to the Congo (as it was then known) she married the Rev B H Thomas another accepted candidate. They served together at Yakusu until 1961 when, at an early age, Mr Thomas died while on active service.

After a brief furlough Mrs Thomas returned to Yakusu where she served until 1964. At that time she felt called to pastoral work in this country and resigned from the work of the Society. After theological training she accepted a call to be minister of Trinity Baptist Church, Bacup, Lancashire where she served until 1975 when she was invited to join the Society once again, this time as Personnel Secretary and in this position she continues to serve.

In my office is a 'shocking pink' notice board. It is not there as a blob of colour for a grey day but is background for maps of all the countries in which the BMS works. Round the maps are photographs of people who have come to the Candidate Board in the not so distant past. They are people of different ages. Some are young but others

are middle aged or even elderly for God calls not only the young to obedience. Some of the pictures are of individuals while others are of family groups.

If you probe behind the photographs you discover an amazing variety of skills. Doctors, nurses, social workers, radiographers, physiotherapists, teachers, electricians, builders, accountants, administrators, agriculturists and engineers, as well as ministers whom you would expect to see.

How do all these people fit into the BMS scene? That is the question most people ask when they first contact the Personnel Secretary. Some are necessary members of a hospital staff but very often electricians, builders, accountants and administrators fit round a hospital's activities too. Clearly ministers and teachers are the servants of the ongoing work of Christian education, but now and again someone like a quantity surveyor feels called of God. How does he fit in? At times a technical team is required to help churches overseas with building projects, then such a skill is invaluable. Part of my job is to see where a person can be used in the church overseas.

When someone says, 'I believe God is calling me to work for Him abroad'. I ask the question 'Why do you think that?' There is no one answer for some feel because we have so much materially and technically we ought to share what we have. Some, like Jeremiah, feel a burning desire to proclaim God's word. Others are filled with compassion for a suffering world and feel God can use them in healing.

There is no one avenue of call either. Through dreams, student meetings, summer schools, deputation speakers, prayer tapes, television, films and records God still makes Himself heard and understood.

Then, there is no one specific length of service. For some it is a life time, but others offer for a short term yet all can be very useful.

Somehow it all seems a mysterious business but in fact there is no mystery. It is all very practical once a person has offered for service overseas. If I am satisfied that they can fit into a situation with the BMS I send them a questionnaire to complete and return. References are called for and the church consulted. There is a medical examination to see that all is well physically and all information is collated for the Candidate Board when it meets the candidate.

If the Board, after prayer together, is persuaded that the person has a true vocation and there is a job abroad for them, then training begins. This may be Bible study and orientation toward a particular country. There could be language study as well though this is often done on the field. If a family of children is involved then we must be sure they can be properly cared for and educated. Visas and passports need to be got, flight passages booked, arrangements made for insurance and banking and the necessary inoculations against tropical disease given.

The home church usually arranges a valedictory service and it is our hope that they will be sincere when they assure the new missionary of vital prayer support and financial aid through the Society.

There is a sense in which every missionary feels desperately alone at times. It is, after all, a lonely business to leave family, friends and home church in order to be obedient to God's command. But it is also true that there is a warm fellowship in the BMS, a sense of belonging to one another. The BMS will support its missionaries in sickness and need, but for this to continue our churches must play their part.

What is the contribution of your church in prayer and financial support? How reliable are you? Please make sure that every missionary can be certain in the future, as they have always been in the past, that the fellowship of the churches through the BMS is honest, reliable and unbreakable.

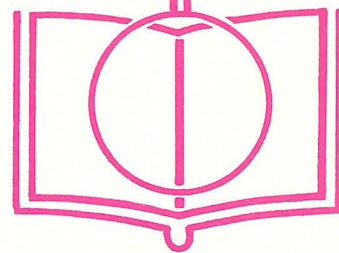


Missionary

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**JUNE 1977**

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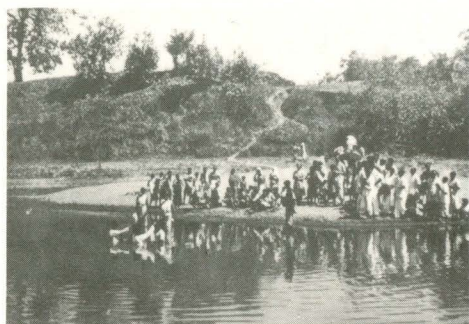
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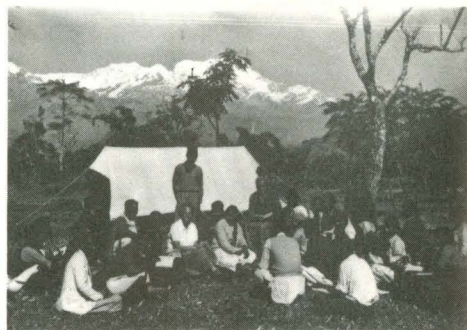


*Agricultural work in Orissa, India*



*Evangelism in Zaire*

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*A youth camp in Nepal*

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# COMMENT

In the divided world of his time, when the Greeks regarded all non-Greeks as barbarians and the Jews all people outside their race as Gentile dogs, Paul could proudly boast that in Christ 'there are no more distinctions between Jew and Greek, slave and free, male and female, but all are one in Christ Jesus' (Galatians 3:27). Every barrier is swept away. In Him there are no special claims and in Him no special disabilities exist. The Jew cannot claim any unique right above all others and the Scythian, though despized and denounced by all mankind, is not debarred from the grace of God. 'The conventional distinctions of religious castes or of social rank, even the natural distinction of sex, are banished. One heart beats in all: one mind guides all: one life is lived by all,' so wrote Bishop Lightfoot. All together in Christ are heirs of the inheritance promised to Abraham, the man of faith, and no law can set this aside.

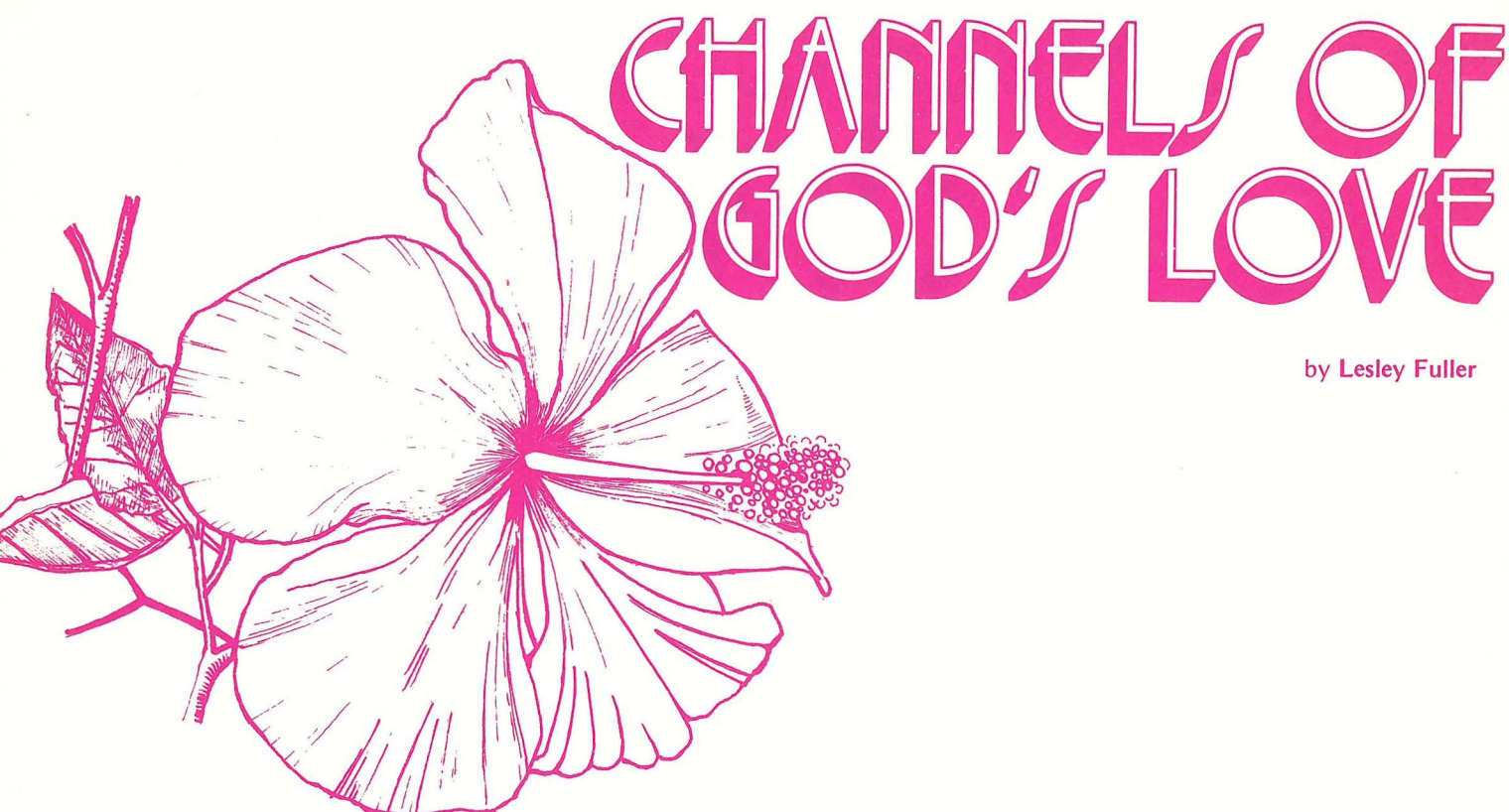
But this oneness is a unity of privilege, of promise and of access to God through Jesus Christ. It does not obliterate identity. In Christ the slave took his rightful place at the Lord's table alongside his master and both were there by the redeeming love of God and one in their need for feeding on the living bread, but the slave remained a slave in society in the service of the man with whom he had received the bread and drunk the wine. The man born an Israelite and the one born a Greek were united in the service of Christ but the Jew brought to that service the insight of God gained by the children of Israel through all the years of their worship of Jehovah, while the Greek

brought to the work of the kingdom the accumulated wisdom and the great art culture of his particular nation.

Male and female stand as one in the sight and the service of God and this truth revealed in Christ has revolutionized the pattern of society wherever it has been heeded. In the time of our Lord and in so many societies since the woman has been degraded to the position of a chattel. She has been given an inferior status which has imposed a severe restriction on her participation in the ordering of society or in the proclamation of truth. But in Christ she shares with man the opportunity to be a fellow worker with the Lord and there are no distinctions between them. Both are saved by grace. Both are called to evangelize and both are guided and inspired by the Holy Spirit.

From all parts of the world there is abundant evidence of the effective emancipation which surrender to Christ has brought to women. In Bangladesh they have been able to gather for conferences and for literacy classes and Bible studies away from their homes, an unheard of thing in a Hindu or Muslim society. In Zaire they have shared in the work and witness of the church from the early days of Christianity in that country. But they have not lost their individuality. They have remained women and brought their own particular skills and abilities to the service of Christ the King. In this issue we look at the contribution which women are making and can make throughout the world to further the Kingdom of God on earth.





'What's that picture on your wall?' asks the neighbour as she calls in for a chat. 'Oh I embroidered that at our Women's Training Course,' comes the reply. 'I see. What does it mean? Why does it say in the middle, "Learn of me?" Those words, "Learn of me," are some that Jesus spoke and round the edge are pictures showing what He did. He visited the sick, He fed the hungry, gave clothes to those who hadn't any, He visited people in prison, and welcomed strangers, all the things He told us to do and He said one day to a group of people, "Inasmuch as you did these things to the least of my brothers you did them to me". 'And do you do these things today?' 'Well, we try to, especially through our Women's Group. We have our choir and we sing in the hospital. We visit the people who are in prison, and those who are ill.

Last Christmas we gave them each a bar of soap and we gave a packet of sugar to some poor elderly folk. Then quite often we hold our women's meeting in the house of someone who can't get out. Some of our members teach in Sunday School, too, and on occasions we take a weekend of services in a village church where the Christians are few, in order to help and encourage them. At the same time we are spreading the Gospel.'

#### The BWL in Zaire

So, a Christian woman in Zaire explains to one of her neighbours what the Church Women's Association does and how it tries to be a channel of God's love. Perhaps you hadn't realized that the Baptist Women's League had spread to our churches in Africa, but it has! If you came to Kinshasa, to the Middle or Upper River Region of Zaire where Lingala is spoken, it is known as *Lisanga na Basi* and in the Lower River Region where Kikongo is spoken it is called *Kimvuka kia Bamama*, but in either case it means 'Association of Women'. How is it organized and what does it do?

#### Lesley Fuller at a conference for women leaders



#### Brought Together

Women have always played their part in the Church of Zaire and Angola. Nearly one hundred years ago when the first Baptist churches were constituted at San Salvador and Ngombe Lutete in the 1880's, there were women among the first church members. Women deacons in the village churches today, who are outstanding for their faith and leadership, were trained in station boarding schools in the 1920's and 30's. The 'BWL' in Zaire is heir to many years of faithful service by women missionaries and missionary wives, but it was only recently, with the formation of the Baptist Community of the River Zaire (CBFZ) in 1973, that it has been possible to organize the 'BWL' in the whole field, because it was only then that all the areas in which we have worked were brought together into one organization. There is now a central office for women's work, part of the Church's Central Secretariat, and since November 1976, a Zairian woman secretary has been in charge of it.



She is Citoyenne Ditina Diakubama, who trained as a pastor for four years along with the men and has been a \*parish pastor in Kinshasa. Not only is she the organizing secretary for the women's work of the whole CBFZ but she looks after the women's work in the Kinshasa region as well. Last December she made her first trip outside Zaire as a delegate to the African follow-up to the Lausanne Evangelistic Congress of 1974. It is now hoped that she may be able to go to South Africa in August to the Women's Baptist World Alliance Congress.

another. Mama Ditina, too, is to visit the Upper River Region in the spring, and all this the women pay for themselves! A further link is that each year, the women throughout the CBFZ study the same theme; and for the last few years we have used the themes of the Women's World Day of Prayer. Do you remember them? 1974 – 'Peace', 1975 – 'That we all may be one', 1976 – 'Learning for all of life', 1977 – 'Love in Action'. A booklet of Bible studies is prepared and circulated to all the regions and the women embroider a sampler which is designed each

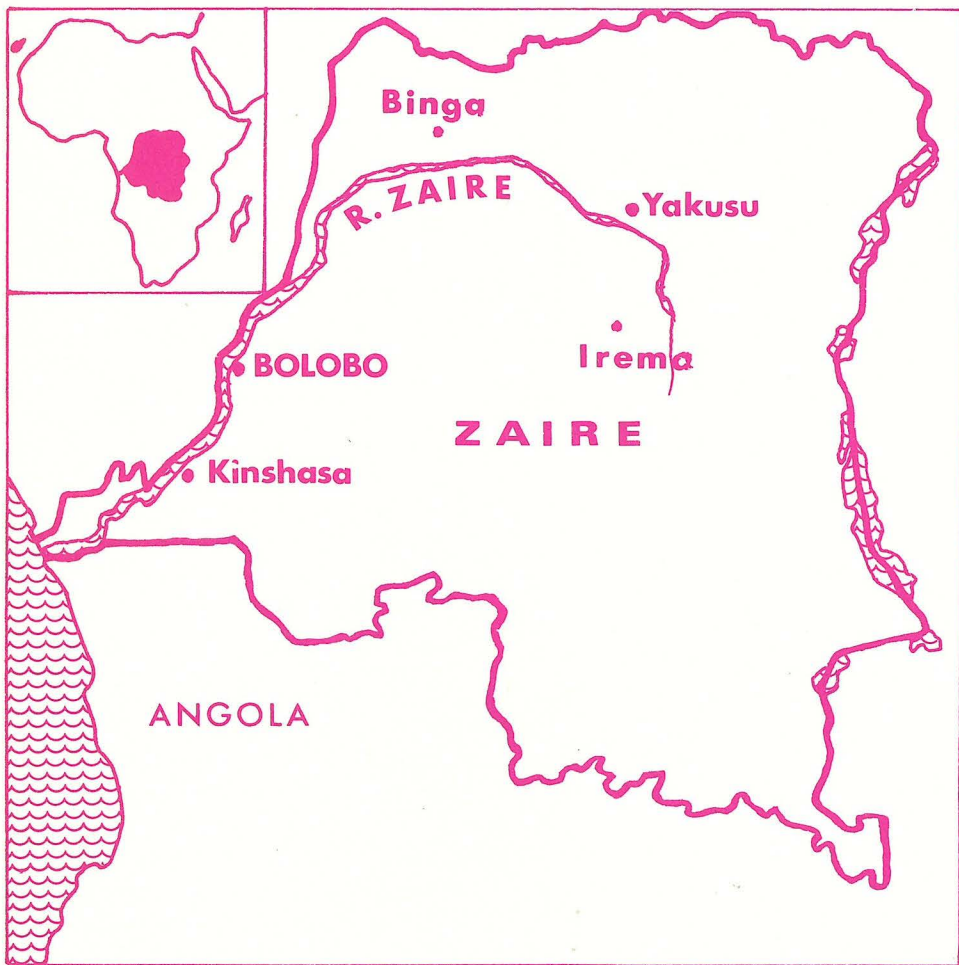
year to illustrate the theme. The order of service used for the Women's World Day of Prayer is translated, duplicated and sent out together with suggestions for the service on Women's Sunday. Both are enlivened by a short playlet written by Mama Ditina for the women to act during the service.

There are other booklets besides: a song-book, a book for branch presidents and secretaries with chapters on 'How to run your committee', 'How to take a women's meeting', and 'The treasurer's job'. There are study notes on hygiene and nutrition, and there are Sunday School lesson notes. Literature has been a special concern of Miss Phyllis Gilbert during her time at the Women's central office.

But how do all these materials get to the women in the villages, in a way that they can understand? The 'BWL' used the same organization as the CBFZ, which is divided into five regions. Each region is divided into several districts and each district into between four and twenty parishes.

#### Sharing with others

In each region there is a Women's Organizer, who works with a committee composed of the Presidents from the district. Together they study the theme and the Bible study booklet, so that all learn the stories and the Bible passages to draw out the meaning for the women in their own situation. The district President then passes on what she has learnt to her committee, which is composed of the 'Branch Presidents' from each parish. The theme and the studies are used in our weekly women's meetings, in training courses and in Bible courses which are held in the parishes and the districts. At these *Seminares*, as we call them, the women are taught hygiene and nutrition, baby care and cookery, Christian home and family life, and the role of women in the church.

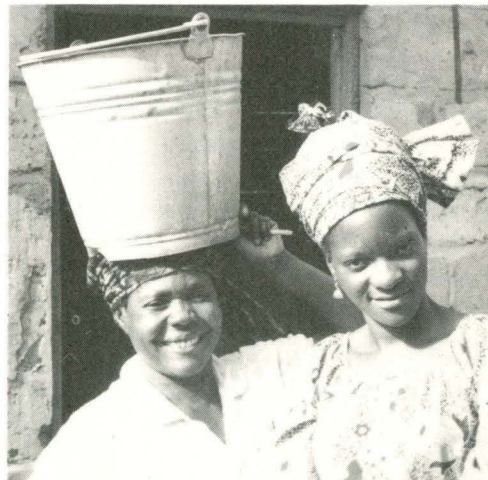


#### Learning to lead

The many women's groups in the CBFZ are linked through the Kinshasa office. Twice in the past three years it has been possible, in spite of formidable travel costs, to organize a conference for delegates from all the regions. This enables the women from different backgrounds to get to know one

\* (A parish is a congregation or a group of village congregations which come together for their Church meeting and communion service.)

The conference cook and assistant







Remember, too, the women of Angola who joined with the women of Zaire in their 'BWL' while they were refugees. Now back in their own country they are seeking to organize their own women's work under far more difficult circumstances. Praise God for our fellowship in prayer which unites us with each other and with Jesus Christ our Lord. Returning recently to Britain from Zaire I was loaded with 'stacks of good wishes' and 'tons of Christian greetings' from the Church in Zaire to you, the Church in Britain. Joyfully I pass them on to you now.

Women's choir at Mbanza Ngungu

Village wash day

Now that Religious Education is no longer taught in Zairian schools there are discussions on how parents should teach their children about Christ and how they can help in Sunday Schools. They all take back with them the embroidered sampler and hang it on the wall in their home where it is a witness and a challenge to all who visit them. Last year in the Lower River Area we were able to hold such a *Seminaire* in each of our four districts, lasting five to ten days with 200 women attending. Now they will be telling other women in their villages what they have learned. Other *Seminaires* are held for teenage girls, pastors' wives, and married couples.

#### Prayer and praise

As you go to your weekly BWL meeting, will you remember the Christian women of Zaire and their 'BWL'? Remember Mama Ditina with her many responsibilities. Remember the regional and district organizers as they visit the village groups to explain how to plan the meeting, rekindle enthusiasm, and suggest ways by which money can be raised for Mama Ditina's salary. Remember the women in the villages and towns as they seek to share the message of salvation and the love of Jesus Christ with their neighbours.





# CARING AND SHARING

by Joan Smith



In the hills of Mizoram at Serkawn there is a motherless baby home. Over the years it has given love and shelter to over 200 babies. But this work of caring and loving has not been done by an institution it has been achieved through the sacrificial service of one woman, Pi Chhumi, now about eighty years old. Through the years before and after the government took over this home she has nurtured these young helpless babies, and not a few of them would have died but for her devoted attention.

Now she has retired and it seemed wise to appoint two younger women to take her place. So Neihi and Veli are seeking to carry on this responsible task, and just as their predecessor relied on the prayers and support of the church so these two young ladies will need that unfailing source of strength.

In the hospital at Serkawn there has been a change of jobs too. Miss Zirthinggi, the nursing graduate, has taken over from Sister Joan Smith as Nursing Superintendent. It will mean that she also has responsibility for the care of the nurses' hostel and like Neihi and Veli she will be relying very heavily on prayer support but it is certain that these young ladies would have gained help and

inspiration from a conference in January of the Baptist Women's Group which was held at Serkawn.

## Women's Project

It was a well attended conference spread over three days and had as its theme, 'Christian Maturity'. One of the days was given over to a Bible Study during which most realized how immature they were in the Christian faith.



Mizo women

The gospel has so changed the lives of the Mizo women that at each of the four services in the conference it was possible to have a woman speaker.

The women of Mizoram, like the women in this country, have committed themselves to a project. Increasingly they realize how indebted they are to the hospital at Serkawn and that they have a responsibility towards it, so they have undertaken to raise the equivalent of £1,500 to buy a sterilizer from this country and present it to the hospital.

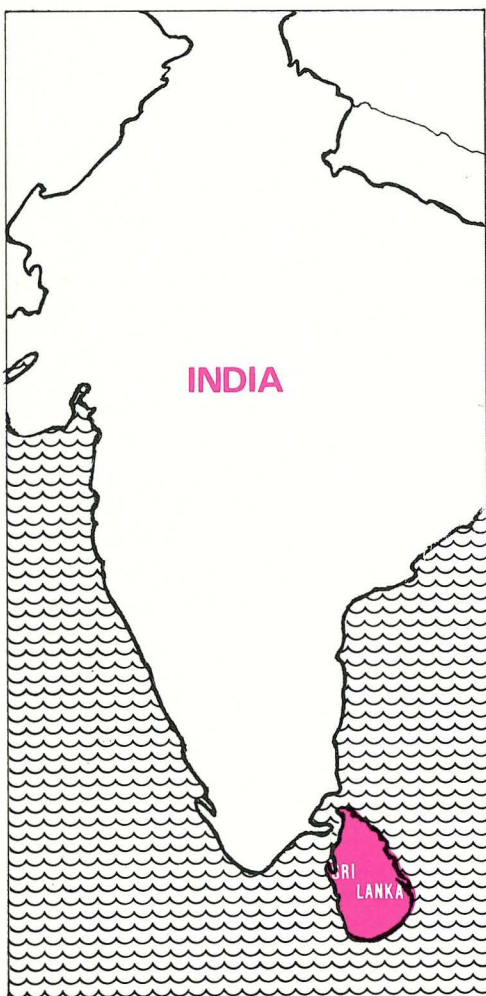
Further they have undertaken to raise another £1,250 three quarters of which will be donated to the Zoram Baptist Mission, which has missionaries in Tripura, in Assam and in Bhutan, whilst the other quarter will be put to the general fund for the women's work of the Mizoram Baptist Union.

Raising such sums of money means very hard work for the women and in most cases it will be sacrificial. Let us give thanks for these women and pray for them.

Let us pray that those whose faith is strong may be used to encourage and help those whose faith is weaker.



# INTO THE FUTURE



Christians in Sri Lanka are a minority group because it is mainly a Buddhist and Hindu country, but their influence on society is not inconsiderable. This is true of the women as well as the men. For many years now, girls and women have had good opportunities in education with the result that women can be found in most of the professions.

Until 1961 there were still many Christian schools on the island. Those in the villages taught up to O level and the bigger schools in the towns taught up to A level and university entrance. Since Christian parents preferred to send their children to Christian schools, the level of education among the Christian minority was quite high. When the government nationalized education the Christian schools were absorbed into a system which had developed into an efficient network of village and central schools. Qualified Christian teachers had tended to seek jobs in Christian schools, but at nationalization they had to sign fresh agreements with the government in order to continue teaching.





### Employment Prospects

Teachers, as government servants, are subject to transfer from one school to another. Most of course, prefer to work in the towns or near to their own homes and for married women teachers this can cause problems. Imagine yourself employed in a good school in Colombo and your husband works in a government office and your son and daughter attend two of the best schools. Suddenly you are transferred to a school 100 miles away, maybe to a village, where there is no Christian church of any kind.

You will have gathered that it is common for an educated woman to have a career, and perhaps teaching is the most popular. The ability to earn a good salary is sometimes reckoned towards the value of the dowry given by the girl's parents at marriage and most women in Sri Lanka do get married.

### Mixed marriages

Marriages used always to be arranged by the families. Not only were partners chosen from the same race, caste and religion, but their horoscopes had to match too. There

The old customs regarding marriage are beginning to break down but not completely. Even among Christians it takes a long time for 'in Christ there is no difference' to be completely accepted. However, several happy marriages have taken place between partners from different races: Tamil and Sinhalese have married where the two met in a church youth group.

Sinhalese and Chinese have come together after meeting at Baptismal classes. Sometimes the families have had misgivings when the



Elephants on a Buddhist shrine

Of course, a similar situation arises if the husband is transferred. This practice may effect a Christian community, since the wives of pastors in charge of churches, are, in many cases, teachers. Therefore such questions have had to be taken into consideration even when appointing pastors to churches although both the churches and the government usually do what they can to help, by taking into consideration the place of work of the partner who is not in their employment.

With the increase in population, as well as the recognition of the value of education, the number of students in the schools has risen tremendously. This means more and larger classes, as well as the opportunity for increased extra curricular activities. In a girls' school a Christian headteacher who wishes to do the best for the children under her care, may feel very disappointed when staff seem unwilling to do as much as she had hoped. On the other hand, it is understandable that a married teacher who has children waiting at home for her, may feel hesitant to stay after school for, say, a literary society or a games practice.

can be great sorrow when a Christian girl marries a Buddhist. Time was when he could forbid her to go to church and even today she might find it difficult to hold fast to her faith, especially if she herself is a convert and has no support from her family. She can find herself cut off from all Christian fellowship if she lives in a village with no church and has children to look after. Then the tension between parents of a mixed marriage, because of differing beliefs, can be a heart breaking problem for the children. Thank God that some have quietly kept their counsel until they became independent and felt free to declare their faith in Christ.



Preparing a meal

young people were first attracted to each other and caste can still be a barrier. On the occasion of her daughter's engagement a Christian teacher was heard to say, 'Of course, we are not worried, about caste since we are Christians, but it is nice to know they happen to be of the same caste.'

Young men and women living in the halls of residence at the university are free to meet others across all the barriers of race, caste and religion. There are facilities on the campus for worship in all the religions. One Buddhist girl, who had studied at a Christian school, began to worship with her Christian boy friend at the university church and after they had graduated she was baptized and they are now married.

### Two at a time

In the country areas especially, it is not the custom particularly for the young women to walk in the streets or travel in buses alone.

### Colombo

*continued over*



Recently a Christian teacher trainee, wishing to visit friends, went with a fellow student who happened to be a Buddhist. The two girls felt safe travelling together. It would not have been so easy to find a companion for the journey if she had been going to some Christian meeting because the number of Christian students in proportion to the total is few. One of our ministers reports that he goes regularly to give Christian instruction to the small group of Christian students in this training college, for here, as in all schools in the country, the rule is that every student should receive instruction in the religion of the parents.

#### Work among the young

In recent years the conviction has been growing that more and better teaching should be given to the young in church Sunday Schools. Though some churches have adequate facilities and able teachers, including women, others are not so well equipped. Therefore it is good to know that Sunday School specialists from overseas are being invited by the Sri Lanka Baptist Union to help develop this work.

It is some years now since there were Baptist Deaconesses in Sri Lanka. Even they, when visiting homes, used to go in pairs and this is still the accepted pattern. A woman church member setting out to visit someone who is ill, for example, would usually have to find a suitable companion to go with her. It could be a friend, a sister, or even a younger brother. This sometimes limits the amount of work that can be undertaken.

Some years ago the churches of Colombo joined in a project to introduce the gospel to every home in the city. The people in one of the poorer areas showed interest, and a group went there regularly over a long period with film strips of the gospel story. From this project a class was started for girls from the area who came to a Church hall on one afternoon a week and were taught sewing by members of the women's meeting. They sang choruses and listened to Bible stories, and from this witness a few have come to faith in Christ.

Residents and nurses at Jayanthi Nivasa



#### Jayanthi Nivasa

One of the ways in which the Baptist Women's League in Sri Lanka celebrated its Golden Jubilee was by helping to start a home for elderly Christian ladies where they could end their days in a peaceful Christian atmosphere. The oldest inhabitant recently taped a message of appreciation for the home known as Jayanthi Nivasa. She mentioned the comfort of the house, the beauty of the garden, and the freedom enjoyed to go out to the shops or the park. She was particularly grateful for the regular visits of a Christian doctor, and the welcome ministry of the pastor and his wife.

#### Sharing experiences

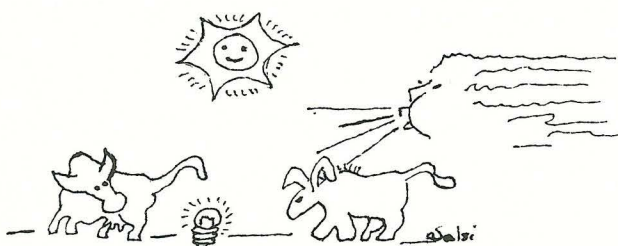
Among the leading women of the churches are some who have had the privilege of attending conferences abroad, meeting Christian women of other nations and sharing their experiences. They have a broader view of the church in the world. May they also have the wisdom and enthusiasm to share a vision of Christ for the world and for Sri Lanka with all their Christian friends.

Jayanthi Nivasa





# NEWS IN BRIEF



## SOURCES OF ENERGY

A Rural Energy Centre has been established at Pattiyapola, in the south of Sri Lanka, under the auspices of the United Nations Environment Programme (UNEP) and the Sri Lankan government.

The aim of the project is to produce electricity using the sun, wind, and animal manure. All three forms of fuel have been used effectively elsewhere. In Sri Lanka the difference lies in the use of these in combination so that even small amounts of any one source can add to that produced by the others. Pattiyapola receives more sunshine than elsewhere in Sri Lanka and experiences winds in excess of ten mph. Village cattle provide ample animal waste to feed the bio-gas unit. The energy produced from these sources are fed into common storage batteries in anticipation of the local electrical requirements. If this project is a success the centre will be copied throughout the Third World bringing the electric power so essential if these countries are to develop.

## A VOLUNTEER

Andrew North, a master butcher, offered his services to the Society for one year as a volunteer and was sent to Kinshasa, Zaire. He has been looking after the vehicles of the Society, has undertaken some building projects, and has been responsible for meeting people from the airport and for buying materials for the up-river stations. He has done this work so well that when he offered to stay a further year the Society was happy to agree to his staying.

## TELEPHONE COUNSELLING

The New Year saw the start of a new ministry, to be known as *Teleminuto Diario* (Daily Teleminute) in Cali, Columbia.

At *Comunicaciones Bautistas*, the mass communications arm of the Baptist Mission, three telephone lines have been installed. In Columbia such lines are very hard to secure and their installation is an answer to prayer. Two of the lines will automatically play prerecorded devotional messages which will be in service 24 hours daily. At selected peak hours the third line will enable counsellors to take personal calls and talk to those needing help. This service will be in addition to the Mission's personal counselling by mail and Bible correspondence courses.

## ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.  
(23 February-25 March, 1977)

**General Work:** Anon: £10.00; Anon: £1.00, Anon: £3.30; Anon: £5.00; Anon: £3.00, Anon: £10.85; Anon: £10.00; Anon: £1.00, Anon: £5.00; Anon: 10p.

**Medical Work:** Anon: £2.00; Anon: £10.00, Anon: (Prove Me) £5.00.

**Widows & Orphans:** Anon: £7.00.

**Relief Work:** Anon: £10.00.

In Memory of Mrs A Le Noury — £51.50.

## Legacies

	£	p
Miss M L M Bion	300.00	
Mr H M Clark	1402.93	
Miss E A Couch	14.00	
Miss D B Dodwell	100.00	
Miss G Grove	400.00	
Miss E L Holt	380.00	
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Miss D Lord	500.00	
Mr A Pratt	471.68	
Mrs W A Rowland	50.00	
Mrs M E M Tomkins	374.97	
Marjorie N Thorne	2265.00	
Miss J M Williamson	100.00	

## MISSIONARY MOVEMENTS

### Arrivals

**Rev B L and Mrs Taylor** and family on 21 March from Umuarama, Brazil.

**Miss B Cooke** on 26 March from IME Kimpese, Zaire.

**Miss P E Gilbert** on 26 March from Kinshasa, Zaire.

**Rev E Sutton Smith** on 26 March from Kandy, Sri Lanka.

### Birth

In Cupar, Scotland, on 15 February to **Mr and Mrs Nigel E Bull** (missionaries designate for Zaire), a son, James Edward.

### Marriage

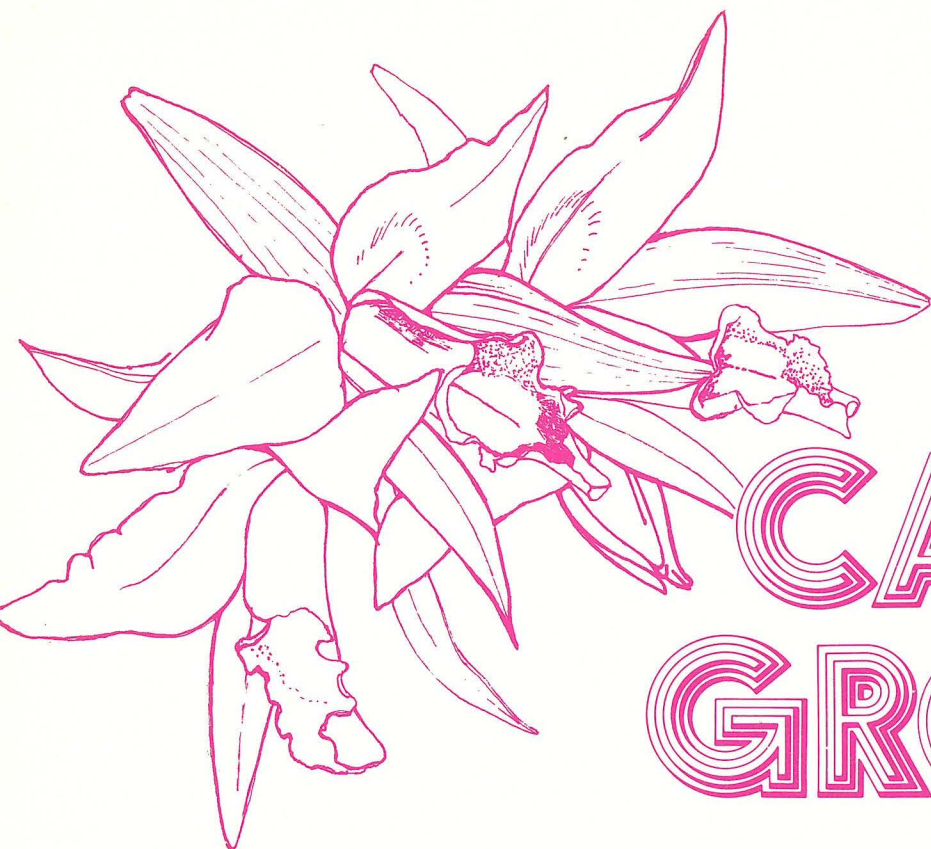
In Emmen, Holland, on 25 February, **Dr Martin John Stagles** of Wokingham to **Miss Jeannette Eunice Pronk** of Emmen, Holland (missionaries designate for Pimu, Zaire).

### Deaths

**Miss Muriel (Jill) Starke** on 8 April at Worthing, aged 77; India/East Pakistan Mission 1934/55.

**Rev Eric Sutton Smith, MA** on 9 April at Mildmay Hospital, London, aged 62; China Mission 1939/51, Eltham College 1951/59, Sri Lanka Mission 1959/74.





# CAPITAL GROWTH

by David McClenaghan

Arriving in Cuiabá from the cool south of Brazil may be likened to coming to live in the vicinity of a large hot oven whose supply of energy knows not of any crisis! Although it is only two years or so since Irene, Karen and I left the cold weather of Scotland for sunny Brazil, and scarcely more than one year since our arrival in the state capital of Mato Grosso, we already find it difficult to imagine what it must be like to be cold. Now that you're envious, we will change the subject!

## Comparisons

Comments about Cuiabá are many and varied. Here are two. 'Cuiabá is one of the most beautiful interior capitals in Brazil.' This comes most unexpectedly from the Brazilian equivalent of the Tourist Board. 'Cuiabá, is a dirty little town.' This latter comment comes from a fellow missionary, who, unlike the man from the tourist agency actually lives in Cuiabá. As you might expect the truth lies somewhere between these two extremes. There are several well cared for public squares or *praças* with the usual assortment of fountains, monuments, statues, benches and 'please do not walk on the grass' signs. Cuiabá boasts a Federal University, several schools of high standard, two non-lending libraries and several other interesting buildings and office blocks.



Rev D and Mrs McClenaghan and Karen

However, on the other hand, to leave the town centre in any direction is to begin eating dust and bumping over unpaved roads into the sprawling suburbs. The difference between the high rise apartments, shops and government buildings in the town centre and the scattered dwellings in the suburbs is truly staggering. Most of the little houses are two-room wooden structures, many patched with polythene sheeting and cardboard. For many there is no running water, no electricity and no proper sanitation. The inequality in Brazil presents the government with a mammoth social/economic problem. Ninety per cent of the population do not earn enough to pay income tax.

Our appointment as missionaries of the First Baptist Church, with particular responsibility for new work, means that most of our ministry is centred outside the town. Let me introduce you to the suburb called Jardim Leblon.

## Ability to endure

Imagine an assortment of small houses spread out haphazardly like a child's scattered building blocks. A few of the houses have electricity from the nearby lines, but none have water piped in. The 'town council' fill up a large water tower twice a week and an armed guard sits near. Temperatures are in the nineties and beyond, dust is everywhere. Children carry water in large corn-oil tins while others have bundles of wood for the stove. Smaller children, almost naked with protruding stomachs, cling to their mothers' trailing skirts. All the sadness of the world is in their wide expressive eyes, the meaning of poverty written on the faces of the women. Yet they surprise you with their ability to endure and to overcome. Conversations can be animated and humorous, time can always be found for *café* with friends and neighbours. Politeness is always evident, especially from the children. Clothes can be washed whiter by the riverside than in many modern machines.





Cuiabá

He was involved in the spiritist movement, often taking sick members of the family to a *Macumba* specialist rather than a doctor, although in many cases the spiritist's fee was much higher. Three years ago, completely broken, he was lifted literally from the gutter and taken to a Christian's home in Cáceres. There he clearly heard what the grace of God could do and be for him. Committing his life into the care of the Lord Jesus Christ he continues today to be a living testimony to the saving power of the gospel. His name is Nicolão de Oliveira. Pray for him and his wife Isabela as they seek to serve God in the place where they live. Every Friday evening we hold a Bible study group with this family. On Sunday afternoons we have a programme of door to door visitation using evangelical tracts and copies of John's Gospel. This is usually followed by a short open air service and then an all-age Sunday School at our regular preaching point in the home of Nicolão and Isabela. The work here goes slowly with little sign of progress. Visitors are few, most people being at first a little wary of the 'foreign missionary'. But only those who are really seeking come and remain. So we are not discouraged.

*continued over*

There is a school nearby. It's a modern building, but the day it was opened it was already too small for the needs of the area. The teachers, too, are not noted for their sense of vocation. Absenteeism among them is high though the school is open from 8.00 am to 10 pm. During the day it enjoys average attendance but in the evenings every place is filled. The classes are packed to capacity by the pupils who have worked at least part of the day to help pay for their lessons, books and uniforms etc. Nothing is free, but hard work and sacrifice bring their own rewards.

#### A living witness

In this particular suburb there is a family, recently converted, whose home has become the centre of our evangelistic effort in the area. There are eight children in the house with ages ranging from seventeen years down to ten months. The father's story is common. A near alcoholic he spent most of his meagre earnings in the twenty four hour licensed bars while his family lived in abject poverty.





We enjoy too a wider ministry with a congregation in the small town of Coxipó, only four kilometres from the centre of Cuiabá. This work is more developed and numbers average anything from forty five to sixty most Sunday mornings. About twenty five people are already baptized and in membership with the First Baptist Church, Cuiabá. Sunday worship begins at 8.30 am and is followed by all-age Sunday School, finishing around 11.00 am. Irene teaches a lively group of youngsters (including ours!) every week, and twice a month a ladies meeting for sharing recipes, Bible study and hygiene talks. A prayer meeting and Bible



Market at Cuiabá

Irene and I, together with Karen and Angela, would take this opportunity of asking for your continued prayerful support as you remember the BMS work in Mato Grosso. Labourers indeed are few, climatic conditions take their toll, but we remain convinced that Mato Grosso is one of the greatest missionary challenges in Latin America.

If you can pray,  
pray earnestly,  
If you can give,  
give generously.  
If you can come,  
phone the Candidate Secretary  
immediately!  
And may the God and Father of our  
Lord Jesus Christ bless you richly.



Study once a week at regular get togethers for 'singalongs' and 'talkbacks' with the youth groups complete our programme in Coxipó.

#### Action and prayer

The BMS work in Mato Grosso is yet in the early stages of development. The social needs of the area are such that preaching and teaching is not sufficient. The whole gospel for the whole man means that our ministry must have a social and welfare side also. Mato Grosso needs nurses and/or specialists in health care, children's illnesses, etc. We could use medicines and drugs and

someone to administer them. The girls' club of the Cornton Baptist Fellowship in Stirling have kindly agreed to 'adopt' one family who live out in the 'mato' a great distance from the town.



First Baptist Church, Cuiabá



# MISSION THROUGH COMPASSION

by Pauline Trounson

In Brazil there are 400,000 Baptists gathered into 2,500 churches and cared for by 1,800 pastors. The denomination also has a publishing house, four theological colleges, and a number of Bible Institutes.

As everywhere else in the world so in Brazil the women take their share in the life of the local fellowship, so what is the contribution which they make to Baptist church life in that country?



## Meeting in the open

They meet together under the auspices of the Women's Missionary Union which stimulates local interest for the church and engages in practical evangelism. The women sometimes meet in house groups and sometimes in the open air. When the latter course is taken invariably a group of curious bystanders gather and this becomes an opportunity for witness.

## Helping their neighbours

The programme of the Women's Missionary Union is made up of meetings for prayer and devotional inspiration, together with other meetings at which they can talk over any problems which may face their members.

They also show a loving concern for those who are impoverished by the collection and distribution of clothes and food to poorer members. Classes are arranged to teach women how to knit, how to sew, or how to crochet, and this gives an opportunity to express the love of Christ to their neighbours.

## Using the holidays

On the occasion of national holidays retreats are arranged for the women and these are always well attended, especially as there are facilities for them to bring their children. These are popular with the youngsters also because they are usually held on a farm.

A holiday Bible School is also arranged which is attended by hundreds and not infrequently women come to the point of decision at these gatherings.

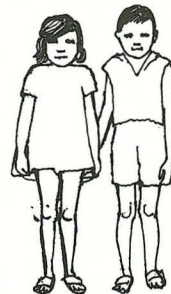
The women also take an interest in the younger members of a family. When a baby is born to a family, whether that family is a Christian one or not, the mother is visited and a gift is made to the baby. The women also offer to arrange a thanksgiving service. This is usually held in the evening and in the house of the mother so that the men of the family can also attend. In this way complete strangers are often brought together and a sense of community built up.



## Nurturing the child

This sense of caring is established not only at the time of the baby's birth but on every successive birthday up to the age of four a visit is made and a gift taken. On the baby's fourth birthday the child is introduced to the Children's Society. Such interest in a family has often been the means of winning the parents or others for the church.

The Children's Society is run by the women and caters for children from four to eight and because children in Brazil do not start school until they are seven it is concerned mostly with the children of pre-school age. A lot of them come from very poor homes where there is no money to spare for toys. So the children are taught to play together and to help each other and from these groups children are introduced to the Sunday School.



## Girlhood to womanhood

There is a young girl's society which is usually called the 'Messengers of the King' and it caters for girls between nine and fifteen. The emphasis of this group is on mission, but not all the girls who join the society are Christian.

It has an award system spread over four stages and as a girl passes from one stage to the next so a service of commemoration is held. In order to complete the fourth stage the girl must have made a profession of faith in the Lord Jesus Christ. Many of those who complete this stage go on for leadership training and now a few have later become wives of pastors.

The women of the churches in Brazil take a keen interest in the family from its earliest days, in their neighbours, in the organizations of the church run for children, and they play a full part in winning others for Christ.



# A NEW VENTURE

by Pauline Trounson

Brazil for so many people is little more than a name. It is the other side of the world and only rarely does it find mention in our newspapers. Even the people within our churches know only those aspects of Brazil which affect our missionaries and their work.

Like a tide which ebbs and flows there has been a constant movement of people in this vast country. The records show that fifty years ago the bulk of the population lived in rural areas, but today over three quarters of the people live in towns.

Now there is a general movement away from the densely populated coastal plains into the newly opened interior. As access has been given to such areas by new roads, and the felling of the forests, so the people have moved in seeking a better way of life.

In the north east of Paraná there is the district of the Northern Pioneer Association which until a few years ago had thriving coffee plantations but then came the disastrous frosts which killed off the coffee bushes and with the loss of the crops went the source of employment. It takes five years to re-establish a coffee plantation and no worker could wait that long for the opportunity to earn wages, so people started moving out of this district. The result was the region fell on hard times and the area became depressed because there is no

industry to which the coffee workers could turn for alternative employment.

## A new effort

Today there is a concerted effort to raise this district to prosperity once more and there is a general air of hopefulness and encouragement. General farming has taken the place of the coffee plantations and there is a Baptist cause in this part of Paraná although it is a small one.

This district is about the size of Wales and its main town is Santo Antonio da Platina. In this town there is a Baptist church but it has never been able to have a resident pastor.

The Baptists of Paraná do have theological training colleges but there are not enough men coming from them to supply all the churches.

## A new co-operation

In their co-operation with the Paraná Baptist Convention the BMS has agreed to one of its missionaries and his wife, Rev Keith and Barbara Hodges, going to San Antonio da Platina to help this small fellowship, eager for leadership, to build up the work of the Lord there.

It is the practice in Brazil when a church is established to create preaching points, or

congregations, attached to it in the area around. These points are rarely near and can be as much as 150 kilometres away and this arrangement makes great demands on a pastor.

The fellowship to which Mr and Mrs Hodges have gone has two such congregations, one at Vencasiau Braz and the other at Santo Antonio da Platina, which will be their responsibility. In addition they have the oversight of three other churches, one at Joaquim Tavora, Ibaity and Jacarezinho. So their task will be a demanding and a complex one involving pastoral oversight, in fact, to the whole region.

It will mean uniting the churches, stimulating new life and carrying out training programmes. This is a pioneer effort if ever there was one but there is no house from which our missionaries can spearhead the work and make their home.

## A new house

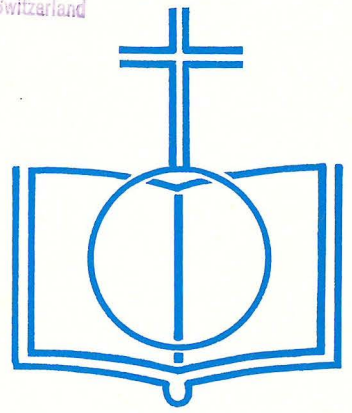
The women of the churches in Britain have always been generous and anxious to play their part in the work overseas. The Women's Department of the BMS is therefore launching an appeal to raise £15,000 over a period of two years to provide a house for a missionary couple and family so that they may engage in this strategic work, a work that must continue for many years to come.



Missionary

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The magazine of the Baptist Missionary Society



JULY 1977 Price 10p

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# COMMENT

One of the facts which is often pointed out about our own country is that of the ageing population. By the skills of our medical service people are living longer and at the same time the birthrate has fallen. This reduction in the number of children born has led to a surplus of teachers, with its consequent unemployment, because the statisticians did not get their sums right. It creates another problem in that the proportion of those working, and therefore paying taxes, has fallen in comparison with those drawing retirement pensions with the results that the expense of the welfare services is falling on fewer shoulders. But the moment we look abroad to the fields in which we are privileged to work a very different pattern appears. In one country after another the facts are given that the bulk of the population is young. Over 50% under the age of 18, for example, is the situation we find in Brazil.

This predominance of youth over older people naturally affects the conduct of life in many ways. It affects the life of the church for it is realised that from among the young people associated with the fellowships can come the leaders and the workers of tomorrow.

On all the fields where we witness to Christ there is an eagerness to win and involve the youth of that country in the service of Jesus Christ.

This month then we have taken a look at this aspect of the work of the kingdom as it occurs in one or two places.

In Jamaica, Mr H McD Messam is a solicitor and a keen worker with the Headquarters

staff of the Boys' Brigade and we invited him to say something of what is being done through his organisation among the boys of Jamaica.

The Rev Roy Davies has been appointed Youth Co-ordinator for the State of Paraná and he introduces us to two keen young Christians who are working hard for the Lord among the young people of their town, and we also hear from the Rev David Grainger about his experience with the young people of Brazil. With the keenness and drive of these young men and young women there is every hope that strong and truly committed leaders will be trained for the church of tomorrow, and we shall come to recognise the names of some of them as people respected in the world church as men and women of faith and power in the service of Christ Jesus.

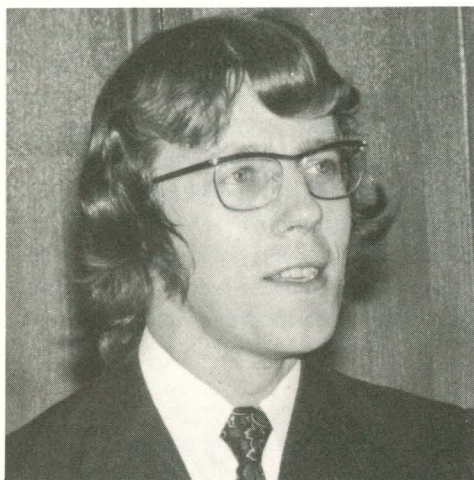
We need also to remember our own young people. At this time many of them will be preparing for Summer School. Experience over many years has shown that a number of those offering themselves for service overseas first heard the call at a Summer School. These are occasions when we are able to present the needs of the Society in every way to the youth from our churches.

We are also deeply indebted to the young people in our churches who over the years have supported the Society in a very real way. The Boys' Brigade through their Christmas Appeals have contributed large sums as have the Youth Clubs and other organisations through their respective projects.



# BRAZIL PLANS ITS YOUTH WORK

by David Grainger



*Rev David Grainger*

Of Brazil's 110 million population over half are under the age of 18! The young people are a lively lot and reflect much of the vitality of Brazil which has seized its future firmly by the tail. You cannot handle a discussion of all aspects of youth work all at once so I will restrict myself to three important aspects.

## Local and Regional Youth Work

Most of Brazil's 2,500 Baptist churches have youth organizations, even if it is only the young people's class in the all-age Sunday school. In Campo Mourão we have a class of twenty. It is a mixed bunch. Geny, for example, works at the local tax office by day and studies in the evenings, while Davidson helps at his father's workshop and Ademir runs a small accountancy business. The heavy demand of combined study and work means that they do not have time for mid-week activities, so they make the best of Sundays and holidays. Last November our local Association of churches held a very successful youth congress in Campina da Lagoa and in spite of torrential rain over 150 attended. The young people in nearby Maringá are busily preparing to receive over 250 delegates at the regional youth congress to be held early in the month. It will be a hectic, hilarious but helpful time. The



*A break for football at the youth conference*

programme in fact is very much like a mini Summer School and a dozen guitarists will provide the backing for the singing. This is always an outstanding feature of these occasions and the young people here seem to be more enthusiastic than their British counterparts, perhaps it's the Latin blood.

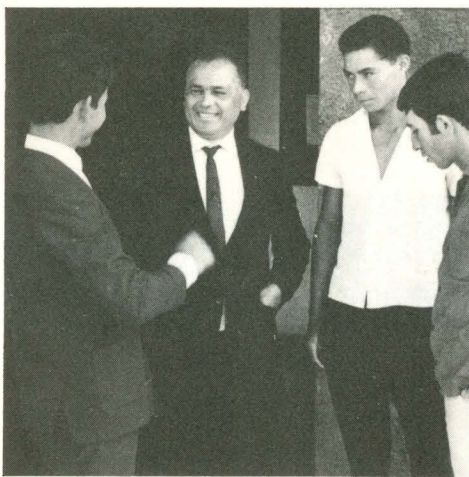
There are usually more girls than boys in our churches and, perhaps, this is a fact I ought to advertise! Another notable aspect is the marked social and cultural mixture we find in the church and it is very difficult to cater for the needs of a group that includes rich and poor, university students and semi-literates. In Brazil you are young until you marry and how I wish we could do something for the young married couples who tend to fade very quickly into the background. Any ideas?

Many churches hold annual camps during the *Carnaval* period, when the rest of the population goes crazy. Once again the Summer School type programme dominates.

## State Youth Work

The Paraná Baptist Convention has a youth department which co-ordinates youth work throughout the state. Roy Davies, a BMS missionary, is the full-time co-ordinator who is responsible to the young people's committee, made up of young people. Their principal function at the present moment is the promotion of regional youth conferences and the giving of moral and technical support to local youth groups. In the past very little contact was maintained with the majority





*Pastor Azevedo of Cianorte, with a group of young people*

of young people who live in the interior. However, now that the organization is under new management we are looking forward to exciting developments in the future among these young people.

#### **National Youth Work**

The Brazilian Baptist Convention has its own full-time youth department, receiving regular funds from the denomination. It publishes an excellent quarterly magazine with interesting articles and study material which can be used for discussion groups. The last issue, for example, contained articles on Astrology and Parapsychology because these are two highly topical issues here. The second part contained a series of studies on Christian discipleship. Israel Belo de Azevedo, the editor of this magazine, is the son of the Baptist pastor in Cianorte. The full-time General Secretary of the department, Isanias Batista dos Santos, works from Rio de Janeiro, promoting youth work on a national basis through the magazine. The next national youth congress will be held in Porto Alegre at which over 2,000 delegates are expected to attend! At this level a considerable effort is being made to shape the programmes to reach the educated, sophisticated section of Brazil's youth.

The department is also sponsoring a survey to discover the number of Baptist students in Brazil. In a country which has a million students this is a vital task.



If evidence is required of the vitality of youth work in Brazil it can be found in the fact that Daltro Keidman, a young Brazilian pastor, will be presiding at the next world conference of Baptist Youth to be held in Hong Kong.

'Are young people the same the world over?' This is a question often asked and my answer would be, 'Yes, and no'. For one thing I think you would find young people more open and easier to reach in Brazil. Let's hope that we can make the best of the tremendous opportunities this gives us at the moment.

*Sons of the moderator of the Campo Mauro Baptist Church help in the family business*





*Rev Vivian Lewis*

### ASSISTANT SECRETARY FOR PROMOTION

The General Committee of the Society has appointed the Rev Vivian Lewis to be the Assistant Secretary for Promotion. Mr Lewis who graduated Bachelor of Arts in Economics and History at Swansea University College, and Master of Arts at Oxford in Theology, has had pastorates at Rockingham Road, Kettering; Orchard Road, Neath, South Wales; at Loughton, Essex; and is at present at Leamington Spa, Warwickshire.

Before entering college he was commissioned in the Royal Navy and had an opportunity to visit Sri Lanka, Australia and the Far East. When he left the service he planned a career in teaching and politics and at one time was the youngest councillor ever on the Swansea City Council.

His home church was Mount Pleasant Baptist Church, Swansea, where he was converted under the ministry of the Rev R Emrys Davies and later heard the call to the ministry. Mr Lewis is married and he and his wife have three sons.

His task as an Assistant Secretary of the BMS will be to help the churches of our denomination plan educational programmes on world mission and to bring the needs of the Society before them. He will also hope to keep close contact with our ministerial colleges, with training colleges and university societies to promote the work of the Society.

Mr Lewis will be concerning himself with the 18 plus age-group in our fellowships and is available to help in any way he can. It is the Society's hope that the churches will call upon him for his services when he commences his work at the end of August.

# FELLOW



*Annabel McQueen*

Annabel McQueen was born and brought up in a Christian home and gave her life to Christ at an early age. Her initial Christian teaching was given at a local Brethren meeting and this laid a firm foundation for the years that followed.

In December 1963 she was baptized and received into membership at Queen's Park Baptist Church, Glasgow. Her general nursing training was undertaken at Glasgow Royal Infirmary, after which she went to Raigmore Hospital, Inverness, to train in midwifery.

Because there are several ex BMS missionaries in the congregation at Queen's Park, one as Minister and another as Church Secretary, it was difficult for Annabel to be unaware of the needs and work of the Society. In November 1976 she felt led to apply with an offer to serve anywhere. She was accepted in March of this year and will probably be going to Bangladesh. She requests prayer during the next few months of preparation that she would be kept faithful to her calling.



*Joy Moseley*

### FOR BANGLADESH

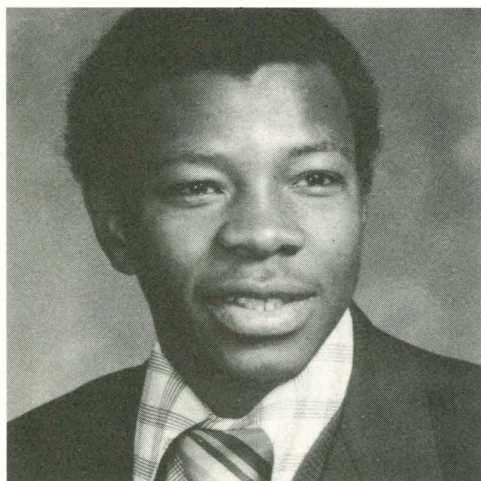
Joy Moseley came to know the Lord through the teaching of a Sunday School affiliated to College Street Baptist Church, Northampton. Her first recollection of hearing about the work of the BMS was through missionaries from this church who were on furlough. Joy was 14 when she first wrote to the Society enquiring about missionary service. Since then she has worked as a medical secretary and, for the last eight years, has been living in London where she belongs to Upper Holloway Baptist Church.

Early last year she knew God wanted her to enquire further about service overseas. Conscious of His leading through the last 12 months she has now started a course of missionary training at St Andrew's Hall, Selly Oak, Birmingham. Afterwards she hopes to go to Bangladesh for four years as a secretary.

'My help comes from the Lord' is the assurance with which she goes. 'My God shall supply all your need' is the promise on which she rests.



# WORKERS



*Luke Alexander*

## FOR ZAIRE

Luke Alexander was born in a village in St Ann's, Jamaica, where he attended church as a matter of course, but at this time Jesus was just a name to him.

After nine years in England Luke realized that he could know Jesus in a real and personal way. He was challenged to become a Christian after attending a missionary conference. The Lord spoke to him through Isaiah 55 verse 2, 'Why do you spend . . . your labour for that which does not satisfy?' Having accepted the challenge he was baptized and received into membership at Middleton Park Baptist Church, Leeds.

Luke's call to missionary service overseas came largely through campaigns and various other activities which took place at Middleton Park. He tried several openings and found a way through the BMS. After French language study in Brussels he will be going to serve in Zaire doing building and maintenance work.



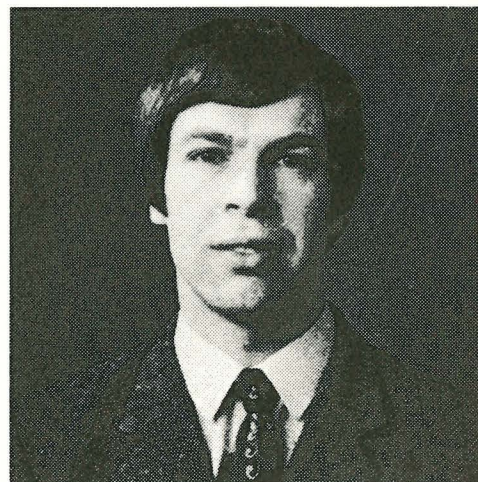
*Lesley Partridge*

## YOUNG PEOPLE'S SECRETARY

Rev Martin Howie completed his term as Young People's Secretary to the Society last Christmas and the Society has now appointed Miss Lesley Partridge as Youth Secretary and she takes up her duties in July. She will be working closely with the Rev Vivian Lewis and concentrating on the under 18 age-groups in the churches.

Miss Partridge grew up in the Abbey Road Baptist Church, Malvern, and was converted at the age of ten but was baptized at the Westwood Baptist Church, East Kilbride, because her family had moved to that part of Scotland. There she was involved in the Guide Company, the Christian Endeavour, and began teaching in the Sunday School. In 1972 the family moved again, this time to Worcester where Miss Partridge continued in her Sunday School and CE activities and also organized Holiday Bible Clubs for the children.

She has just finished reading for an honours degree in English at the University of Edinburgh, where she has also been involved



*Dr Brian Nicholls*

## DR BRIAN NICHOLLS

It was a missionary of the Baptist Missionary Society who founded the Christian hospital at Ludhiana, India, and through the years the BMS has sent a number of missionaries to serve on the staff of that hospital, but the time came when we had no one working there because the work had been taken over by Indians. Recently three of the senior surgeons moved away and the hospital found itself short of orthopaedic surgeons. It was our privilege, therefore, to help in sending Dr Brian and Dr Nancy Nicholls to Ludhiana last year. It is with great regret that we have to report the sudden death of Dr Brian Nicholls. He was an orthopaedic surgeon from Birmingham who went to India on a year's special study leave and while at Ludhiana he took particular interest in hand injuries. Dr Nancy Nicholls has had to return to this country with her three children.

in the Baptist Student Association and has taught a Crusader Class.

Miss Partridge has had a growing interest in missionary work since the early days at Malvern and she looks forward to sharing her interest with the young people in the churches. She hopes the churches will call upon her for help in their children's and young people's work.



# Paraná Trains I

Last year the Rev H R Davies was appointed as Youth Co-ordinator by the Paraná State Convention. In this article his wife, Ann, tells us something of what the work entails.

Roy's main task at present is to visit as many of the areas of Paraná as he can in an effort to help the young people to fulfil their role in the churches. He encourages them to organize themselves and their outreach in such a way that young people from outside will be drawn to Jesus Christ. Roy is very concerned that youngsters should have the opportunity now to think seriously about their vocation in the light of their Christian commitment. As he has travelled around the state his challenge to them has been, 'What is the Lord's will for your life?' and already we are seeing some of the young people respond by dedicating their lives more fully to the Lord.



*Vitor and Cristina*

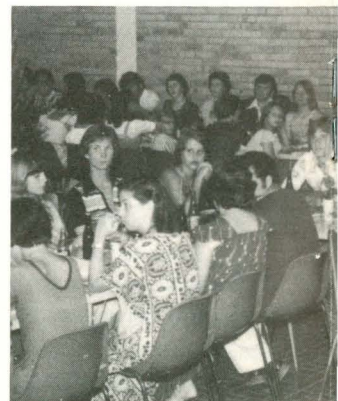
## **New leaders encouraged**

It is slow work. One cannot, as an outsider, simply impose one's own views and ideas upon these young people. They must be helped and encouraged but then the work of conviction in their own hearts and lives is the Lord's. These youngsters are the future leaders of the Baptist work in Paraná and the growth of the church as a whole will depend upon the extent to which the young people are 'growing in grace and in the knowledge of God'. Another aspect of this same task is the structuring of a department that at present exists in name only. This would be for the planning and co-ordination of the young people's work and would be very closely linked with the Paraná State Convention in all its departments. An office on the same premises would be the ideal situation.

## **We meet a great team**

At this point perhaps I will bring the work down to a personal level and share with you a little about one of the young couples with whom we have contact.

Cristina and Vitor Kaniak were married last year and now live in a flat in Curitiba, the capital of Paraná state. They are members of the First Baptist Church of Curitiba, which is also the First Baptist Church of Paraná. Vitor works for a firm dealing with afforestation, and out of office hours he is president of the young people's work for the state of Paraná. For this reason he and Roy are very good friends; in fact it is Vitor who keeps us up to date with all the latest expressions that the young people are using!



*Dining room at the conference*



# Future Leaders



*First Baptist Church, Curitiba*

He is a quiet, reliable young fellow and his commitment to the Lord can be seen in the dedication he gives to all that he does. We feel he has tremendous potential as a leader, and who knows what the Lord will do through him in these years? Please pray for this young man.

In contrast his wife, Cristina, is a real live-wire and very enthusiastic about music. She is at present the leader of a youth choir in the First Church and also greatly involved in her husband's work among young people. She and Vitor together are just one of a number of active young couples in the church. Our concern is that they should go deeper in the Christian life, so that God might do even greater things through them.

## **The church transforms Carnaval**

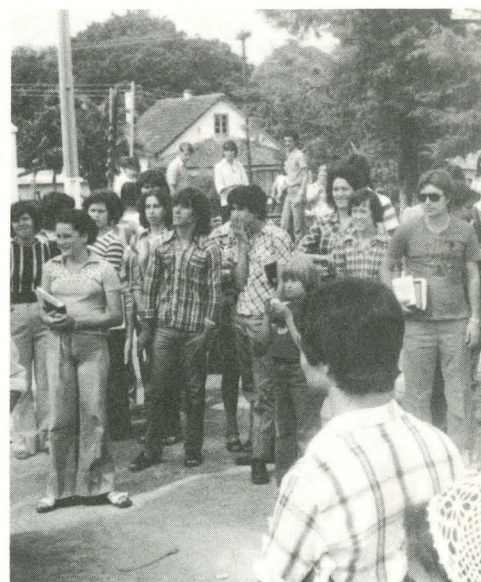
While on the subject of the First Church, I must tell you about the retreat to which we were invited, Roy being one of the Bible Study group leaders. It was held in the middle of February during the time of *Carnaval*, the Brazilian festival which takes place before the rigours of Lent. The celebrations last from one to three days, depending where you are in Brazil, and because *Carnaval* can be a very rowdy, immoral affair most churches have a retreat at this time of the year with young people especially in mind. The First Church held their retreat at an agricultural college where there was ample room to accommodate all 250 of us! We had to smile when we saw the room allocated to 'Pastor Roy and Ann'. There

was no door, a large window with no curtain, two bunk beds with straw mattresses, one single bed, and one mattress on the floor. The only other furniture was a large wardrobe just outside the doorway, because it was too big to go through! The rooms on our floor contained a variety of people. In some there were all young men, in others all women; some housed couples, others families. From the hubbub of noise in the corridor we gathered that everyone else was rather taken aback by their accommodation, just as we were. There then followed a great discussion about how the situation could be improved. At this point Cristina's father appeared on the scene. Sofonias, or Sofo, as he is affectionately known, soon set to work on resolving the problem. Before long the wardrobes were shuffled about and their doors utilized to give privacy to the rooms! At last after his efforts we now had a room to ourselves.

continued over



*ce centre*



*'Banana Break' after morning Bible study*





*A cheerful group at the conference*

by it all, they did eventually manage to sing on their own and then teach the other children a little chorus in English. People noticed how shy they were and at that point we realized that Brazilians seem to have an insight into children and a sympathy with them that we more reserved Britons sometimes lack. We can certainly learn from them in this respect. Perhaps the most moving moment for all of us came on the Wednesday morning, at about eight o'clock. With the coaches waiting nearby and the cars loaded to go, we all linked hands in a circle and sang farewell choruses. It was a fitting end to what had been a very happy occasion.

#### **The weekend moves to its climax**

The retreat got underway on the Saturday evening and from then until the Tuesday night there was a full programme. This included Bible studies, organized sport, devotional addresses, a Bible quiz, singing, and a competition to find new choruses. Each morning there was a get-together for the children and although Abigail and Alun, our young children, were somewhat overawed



*Gathered for the evening meeting. Abigail and Alun are in the front row, extreme right*



*Farewell prayer time*

At the time you are reading this we and the young people of Paraná will be involved in two important events. During July two State Congresses are being held, one for the north of Paraná and the other for the south. Then in February 1978 at Porto Alegre there will be a National Congress. These are held every three years and some 2,000 young people are expected to attend next year, including about 100 from Paraná.



The Baptist Missionary Society has some 164 retired missionaries for whom it cares in one way or another and week by week it invites Baptists throughout the British Isles to remember them in prayer as their names are listed in the prayer guide. Some of these friends live in houses which the Society has had left to it for just such a purpose. Others live in accommodation which they themselves or their families have provided.

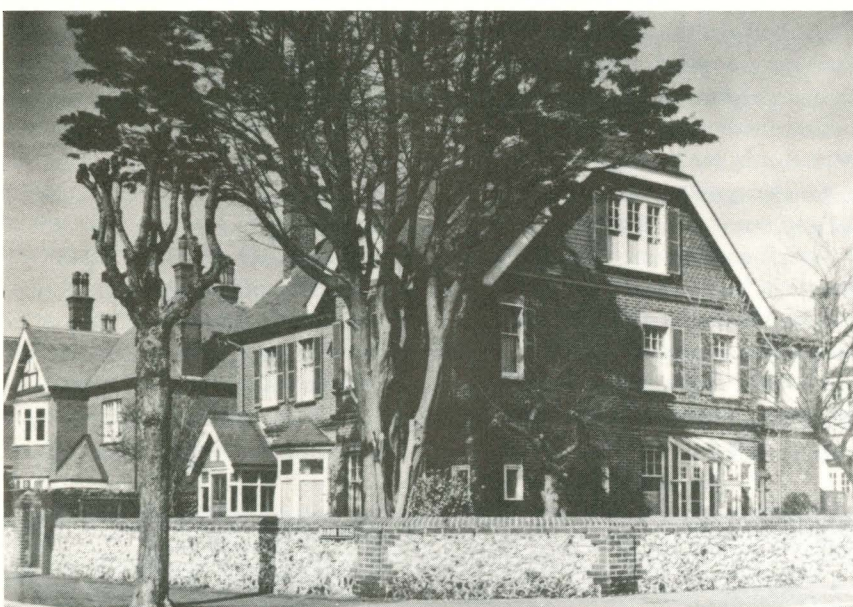
But there are at present seven retired lady missionaries who live at South Lodge, 2 Manor Road, Worthing, which is a home

# SOUTH LODGE

events in aid of it. Of those at present living there, four are nonagenarians and seven are able to attend a local Baptist church.

For the last ten years the warden at South Lodge has been Miss Linda Roffey who has the responsibility of the general oversight of the home, arranging the menus, buying the food and caring for the comfort and welfare of the residents. This, as most will be able to appreciate, is a full-time job yet the burden Miss Roffey has cheerfully carried has been the heavier because for much of the time she has been without an assistant and latterly only the help of a part-time cook.

As a Society we are greatly indebted to Miss Roffey and appreciate so much all she has done for South Lodge and for the family there. She left the service of the Society at the end of May to get married and we wish her every happiness and blessing as she makes her new home in Essex.



*'South Lodge'*

owned and run by the BMS for those of its retired missionaries who would enjoy and benefit from some help in day to day living. In South Lodge they have a room of their own and there is a communal dining room and lounge where they can meet and share one another's company. They also meet together in the lounge for morning prayers which are taken by each in turn. This residence, near the front, at Worthing is not restricted to retired lady missionaries. There have, at times, been men and married couples enjoying this facility. It is also available to retired members of the home staff and at present there are two residents who gave many years of service at the Mission House.

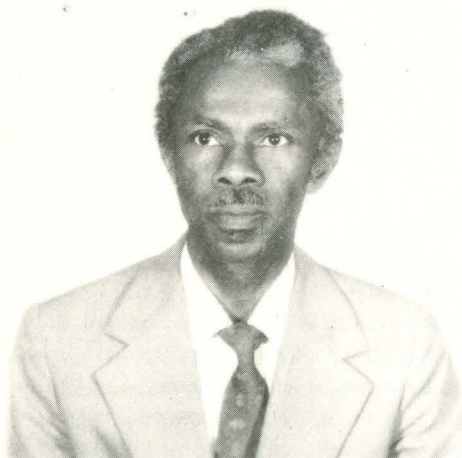
The Baptist churches in Worthing have always shown a keen and helpful interest in South Lodge, organizing garden parties and other



*A birthday party celebration at 'South Lodge'*



# THE BOYS' BRIGADE IN JAMAICA



*Mr H McD Messam*

## **Running to win**

Prominent in this work of course are the uniformed organizations attached to the churches such as the Boys' Brigade, the Scouts, the Girls' Brigade, the Girl Guides and the 'upward and onward movement' of the Moravian church. But there are, in addition, a number of school groups, some of which are distinctive in their own school uniforms and which organize themselves in various indoor and outdoor activities. It is interesting to note that from one of these groups Don Quarrie emerged. He is the world record holder in the 200 metres and the 1976 olympic gold medallist over that distance and the silver medallist in the 100 metres. The school which he attended was a small school with about 120 boys. It was my

privilege to coach them and by hard work and enjoyable application he and other outstanding athletes were produced and eventually transferred to universities in the United States of America where greater opportunities awaited them. It is of interest to note also that this fact stirred Calabar High School to regain its place as the island's interscholastic athletic champions over the last two years.

## **Giving and receiving**

Calabar was founded by the Baptist Missionary Society missionaries, the Rev Ernest Price and the Rev David Davis, in 1912. Today a Jamaican, Mr Arthur Edgar, is the headmaster. Calabar High School dominated the track and field events in the 1930's but lost its position in recent years

Jamaica is a young country. The greater part of its population is young and this fact is noticeable in every sphere of the country's life. In the professions as well as in business, in offices as well as on farms, in church life as well as in schools where pupils are often not much younger than their teachers. Consequently it is not difficult to understand that there is an ever increasing call for work to be done with and among the young people that the vast potential of this young life may be harnessed for good. The challenge is always there but the problem is a lack of volunteers to answer the call.



*Opening of the Boys' Brigade headquarters*



to a neighbouring school, Kingston College, which had won the athletic trophy for 14 consecutive years. So an active sports committee was set up under my chairmanship and with Mrs Nora Porch as secretary.

Nora is the wife of the Rev William Porch, a Baptist missionary and a keen sportsman. They have now completed their term of service with the BMS and returned to Britain. Today Mrs Waugh, herself an athlete and a member of staff at Calabar, has taken over as secretary.

Due to my coaching of Don Quarrie at school I had developed a friendship with Jimmy Carnes, a great sportsman from the United States of America and then head coach of the University of Florida. He and four other coaches from the USA visited us at Calabar High School. They laid the foundation of our present success with Herb McKenley, former olympic star and world record holder over 400 yards and 440 metres, as head coach, and Russell Thompson as assistant coach. They are both old boys of Calabar so are giving to the school something of what they received. Readers of this article may be interested to hear that Mr Carnes has now become the National Chairman of the Amateur Athletic Union of the USA but has promised that he will visit Jamaica again to see how much he has helped our young people to progress.

### Competing with a purpose

Still dealing with track and field athletics, mention must be made of the fact that the Scouts and Boys' Brigade organize an annual athletic meeting. The Brigade in its different battalions and group councils puts on road races culminating in a national event over a course of 12-15 miles. This, as can be imagined, arouses great excitement along the route taken by the runners.

In the realm of football, various competitions are arranged for boys between the ages of nine to 20 and whenever funds can be found efforts are made both to send players overseas and to be host to players from other countries so that the boys can build up international contacts of goodwill. In recent years there has been an exchange visit in which footballers of Calabar High School and Charter House School participated, with good results. Summer camps, too, are always arranged for girls and boys alike. Understandably the youth from the country prefer to camp in the suburbs of the cities and towns while those from the cities and towns look forward to camping in the country. These summer camps usually last for a week to ten days and are staffed by officers of the sponsoring organizations or teachers of the schools arranging the camps. These occasions give a great opportunity for getting alongside the young people in a way not possible at other times.



*Boys of the Calabar High School*



*A sports day*

### Training the whole person

Within recent years the International Goodwill Association, Jamaica, has taken young people overseas on holidays with the theme that appears in the motto of the Association, 'The advancement of the cause of goodwill and peace amongst nations and men by study, cultural exchanges and the exchange of visits'. Interesting places visited include Miami and New York. The cost of the holidays is kept low by arranging to house the visiting young people in homes rather than hostels or schools and this subscribes to the aims and objects of the Association. In this way bonds of friendship and international goodwill are established and sometimes strengthened during the formative years of the young people involved. All concerned with young people in Jamaica are striving not only to give youth a spiritual basis for life, but a healthy concern for the fitness of their bodies and a world outlook.



# A LOYAL SERVANT

An appreciation of the  
Rev Eric Sutton Smith

by Rev A S Clement

When the General Committee of the BMS last met in the Fuller Chapel, Kettering, there appeared at the back door on the first morning a policewoman who had been sent by the court to inquire if there was anyone present who could speak Chinese. The manager of the local Chinese restaurant was up before the magistrates on a charge of keeping an insanitary kitchen and he claimed that he could plead his cause only in his own language, Cantonese. The chairman of the bench, a Baptist, remembered that the BMS committee was meeting in the town and so suggested that a messenger be despatched to inquire if an interpreter could be provided.

Eric Sutton Smith, then pastor of the Cinnamon Gardens church, Colombo, was one of the missionaries present and he agreed to assist the court. He was fluent in Mandarin and could converse in Cantonese because he was born in China and had served there as a missionary. Then, in Sri Lanka, he had maintained contact with members of the Chinese community, most of whom were Cantonese speaking. Characteristically he donated to the Society the fee which he received as official interpreter.

## **Influenced by his mother**

Eric was born at Tsinan in Shantung, the third son of Herbert and Ethel Sutton Smith, BMS missionaries. His father had been among the pioneers in the Upper Congo and had written a fine book on Yakusu which *The Churchman* had described as one of the most valuable contributions to the scientific study of missions which has been issued since the Edinburgh Conference of 1910. After twelve years at Yakusu, and the loss of his first-born son, he had requested to be transferred to North China where he arrived in 1912. He died in 1917 when Eric was only two years old.

His mother with her two surviving sons, and a daughter recently born, returned to England, settling in a small cottage at Audlem, Cheshire. She renamed the cottage 'Yakusu', and there devoted herself to the care and upbringing of her children. As a trained and experienced nurse she was able to secure employment locally and she earned a little extra money by looking after babies in her home while their mothers were at work. She greatly encouraged her own children and Eric, in particular, was significantly influenced by her. She transmitted to him something of her own devotion, determination and courage, and her wonderful sense of humour.

He joined his elder brother Christopher at Eltham College. During school holidays, and later on leaving Eltham, he spent much time in Manchester, his mother's native city, and came within the fellowship of the Moss Side church, then flourishing under the ministry of Rev Percy Lush. He was baptized, became a member of the church and gained his first experience of Christian service. Determined to be a missionary, he entered Bristol Baptist College where he came under the influence of Dr Arthur Dakin. He graduated BA in theology and then proceeded to Regent's Park College, Oxford, where Dr H Wheeler Robinson was principal. At Oxford he graduated in the honours school of theology and thus equipped, he offered his service to the BMS and was accepted for work in China. This was in 1939, just before the outbreak of World War II.

## **He endures hardships**

He was to have a hard apprenticeship with severe testing. When he arrived in Tsingchowfu in 1940 the Sino-Japanese War had been in progress for several years. Already all missionaries had had to leave the neighbouring province of Shansi and, at the end of the following year, with the entry of



*Rev Eric Sutton Smith*



the USA into the war, British and American citizens were declared to be enemy aliens. Together with his senior colleagues, F S Drake and Tom Allen, he was taken to an internment camp at Pootung, on the side of the river opposite to the International Settlement, Shanghai. There 1100 men were housed in four buildings of a condemned tobacco warehouse. The rooms were large, each accommodating 80 to 120 men; so there was no privacy at all. Some six to eight acres of derelict and bombed-out land outside had to serve for recreation and exercise. Yet with courage and spirit, the internees formed their own education committee, and organized a university. Like his two BMS colleagues Eric shared in the teaching and greatly enjoyed it.

When released in December 1945 he did not immediately return home. (His mother had died earlier that year.) He agreed to accompany R H P Dart on a visit to Shansi to discover what the conditions were like there. At Taiyuanfu Eric was particularly impressed with the women of the church and their steadfastness in a time of distress and array. He noted, too, how important had been the witness of the Christian home and family in the absence of missionaries.

The task of restoring the work and witness of the churches, in Shantung, begun with high hopes, was rendered difficult by increasing conflict between the Nationalists and the Communists. In Tsingchowfu and the surrounding villages there was much unrest with growing anti-British sentiment. It became necessary to transfer the Bible School to Tsinan, Eric's birthplace, and there he went, teaching in the university as well. At first he was greatly encouraged, because there were more theological students than ever before, but in the spring of 1951 conditions were such that he, and indeed all BMS missionaries, had to leave North China.

#### **Called to new tasks**

After a time of restoration and recovery he joined the staff of his old school, Eltham College, as chaplain and master. He was an excellent teacher and encourager and influenced for good the many boys who came under his care. He earned the gratitude of missionary parents for his kindness and concern for their sons in the absence of their parents abroad.

In 1959 he agreed to go to Colombo to become pastor of the Cinnamon Gardens church, but on condition that he would go

as a missionary of the BMS. The situation was not without difficulties for there was need to restore in the congregation confidence in the pastor. This Eric soon accomplished, proving himself to be not only an excellent teacher, but also a devoted pastor and an eager evangelist. He encouraged the use of the excellent site of the church on Lipton's Circus, a busy intersection of roads round which many people gathered, for means of declaring the gospel, sometimes employing a projector and screen to illustrate Biblical teaching. He trained young people of the church for evangelism and encouraged them to go into the Pettah, the old district of the capital, and there distribute tracts and hold open-air services. To great effect he used drama, in the Lankan idiom, to communicate the truths of the gospel. He earned the admiration, respect, and love of the members of his church and of many beyond that circle and among the young men whom he influenced and led into full time ministry is the Rev Fred George of East Barnet, formerly of Colombo.

#### **The pastor triumphs**

There was great regret when two years ago ill health compelled him to leave Colombo for the higher altitude of Kandy. In his short time as pastor there he accomplished much. He revelled in the beauty of the mountain scenery and enjoyed the manse in its splendid setting overlooking the great lake. He took long walks on the mountain roads, and made sketches of the scenery so that he could share his delight with his friends. As in Colombo, so at Kandy he was a faithful pastor, teacher, and leader. One important development of the work was his entry into the local open prison where he soon won the confidence of governor, staff, and inmates. His work was beginning to show fruit in the first candidates for baptism and plans for the erection of a place of Christian worship, when grave illness made it imperative for him to be brought back to London for treatment. He himself seemed unaware of the seriousness of his condition and spoke to those who visited him of his desire to return to Sri Lanka to round off his work. 'There is so much still to be done,' he said.

In his passing the Society loses a highly talented missionary, who served Christ loyally without counting the cost and was always eager that others should know the Saviour and the salvation available through him.



*Drama in the Lankan style on the theme of the Atonement, 'Keep us from falling'*



## ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.  
(28 March-30 April, 1977)

**General Work:** Anon: £2.00; Anon: £10.00; Anon: £5.58; Anon: £20.00; Anon: £4.00; Anon: £5.00; Anon: (MKH, Blaenavon) £5.00; Anon: (MRW) £5.00; Anon: £8.00; Anon: £2.00; Anon: £3.00; Anon: £1.00; Anon: £5.00; Anon: (SBB, Watford) £50.00; Anon (EMW) £5.00; Anon: £100.00; Anon: £10.00; Anon: (Grateful) £40.00; Anon: (Birmingham) £10.00; Anon: £46.60; Anon: (A cheerful giver) £50.00; Anon: £10.00; Anon: (JB) £5.00; Anon: £2.00; Anon: (Easter Day) £65.00; Anon (MK) £2.00.

**Relief Work:** Anon: £10.00.

**Agricultural Work:** £5.00.

### Legacies

	£	p
Miss M K Byford	125.18	
Mr W P Harris	395.72	
Mr G F Haward	3,596.49	
Mr F Illingworth	39.83	
Mr R W Kemp	200.00	
Miss I P Kiddle	100.00	
Miss D B Knee	20,000.00	
Mr L F Marsh	100.00	
Miss M A Medcalf	1,295.04	
Mrs P E Mehew	50.00	
Mr F C S Painter	250.00	
Mr E J L Pullin	25.00	
Miss R B Stevenson	1,233.15	
Mr R W Stock	100.00	
Mr G W Tomlinson	20.66	

## MISSIONARY MOVEMENTS

### Arrivals

**Miss B M Bond** on 1 April from Santi Kutir, Bangladesh.

**Miss W Gow** on 6 April from Ajmer, India.

**Dr Elizabeth Marsh** on 7 April from Berhampur, India.

**Rev A G and Mrs Lewis** on 11 April from Dinajpur, Bangladesh.

### Departures

**Rev D H Nearn** on 10 April for CECO, Kimpese, Zaire.

**Dr J D L and Mrs Bulkeley**, and son, Paul, on 26 April, for Yakusu, Zaire.

## Deaths

In Gloucestershire, on 10 April, **Rev Laurence James Weeks**, aged 85; Zaire Mission, 1921-1946.

### Marriage

In Huddersfield, on 2 April, **Mr Philip Stunnell**, of South London to **Miss Carol Ann Schofield**, of Huddersfield, (missionaries designate for Bangladesh).

## BENGALI LUNCH

At the missionary deputation to Norwich the children were invited to stay to a Bengali lunch after the morning service. Before the meal of curry and rice, grace was said in Bengali. Some of the deputation dressed in native costume and the children were intrigued to see them eating as they do in Bangladesh, using their fingers only. Slides were then shown and a talk about missionary work was given by Mrs M Bowker.

The August issue of

## THE MISSIONARY HERALD

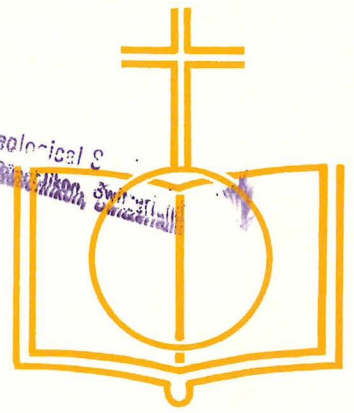
will be concerned with BMS agricultural work and contain information which will be helpful to you for your harvest projects



Missionary

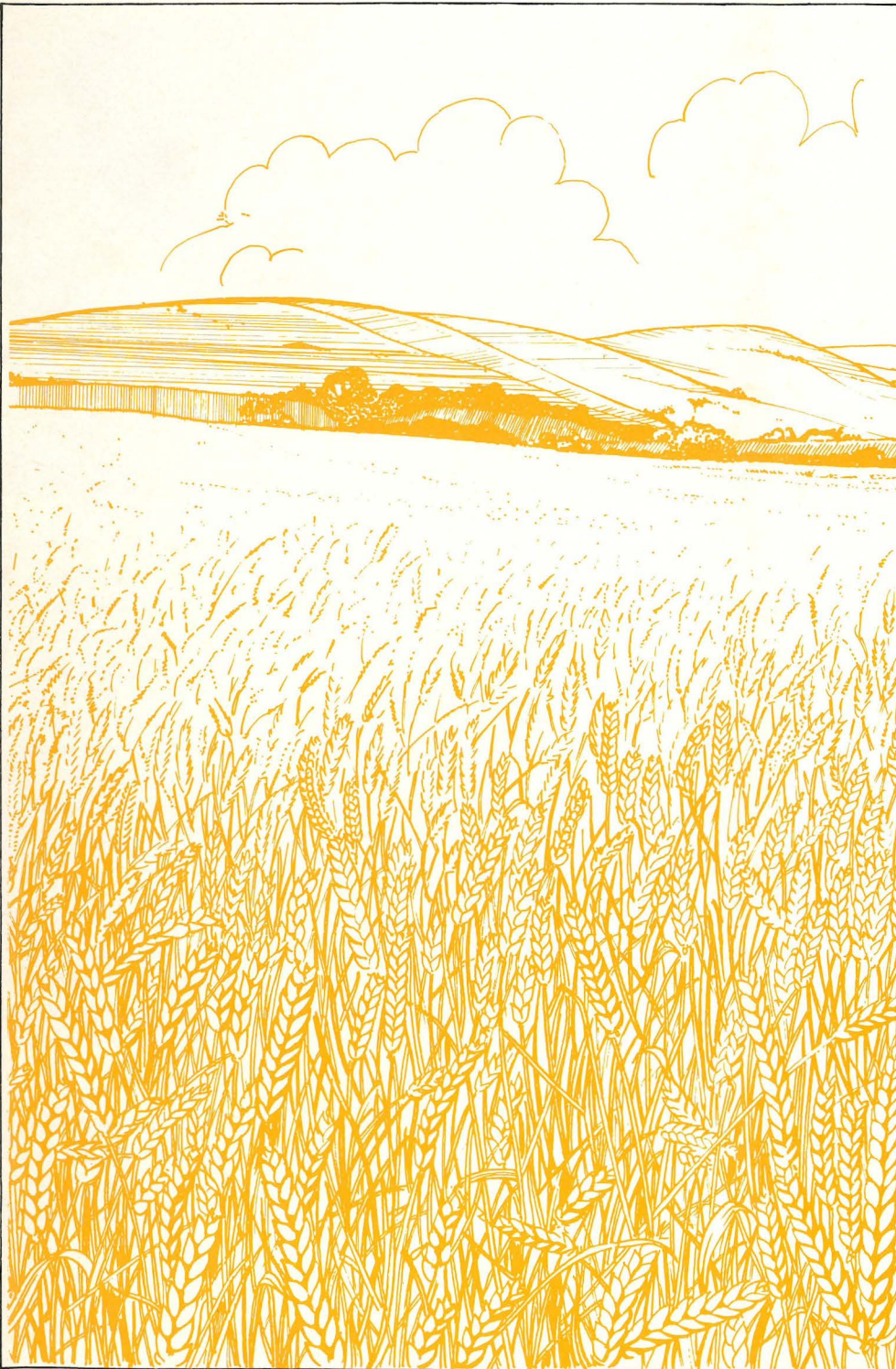
# HERALD

The magazine of the Baptist Missionary Society



**AUGUST 1977**

**Price 10p**



**FIELDS  
READY  
FOR  
HARVEST**



# FEED HIM FOR LIFE

by Peter Hewlitt  
Chairman of Operation Agri Committee



*Learning to fish*

There is a saying, 'Give a man a fish and you feed him for a day. Teach him to fish, and you feed him for life.'

This principle is the basis on which Operation Agri has acted since its foundation in 1961. At the BMM Conference at Swanwick that year, a few men realising the need, formed the nucleus of the work which has done so much to help our Agricultural Missionaries in their dedicated service.

## **Reluctant to change**

The teaching of new skills and new methods of husbandry needs much patience and hard practical work. Even among the sophisticated farmers of more advanced countries there is still a lingering reluctance to change ingrained habits. People living in other countries and farming by age old methods handed down from father to son through the years are no more ready to change.

It is obvious that in order to teach and demonstrate new methods and new crops, certain things are necessary. Tools, fertilisers,



*Distributing pure bred chickens*

machines, and all sorts of ancillary equipment are needed, and this is where Operation Agri comes into the picture. The BMS looks after the missionaries, we look after their requests for the tools to accomplish their task.

## **Advances made**

Those who read the *Operation Agri News* will know quite a bit of what has been achieved. The introduction of new types of rice has meant an enormous increase in the crops and many thousands of acres are now producing quantities undreamed of in past days.

Thousands upon thousands of chicks have been hatched from pure-bred stock sent out to Africa, and have been distributed over a wide area. The difference between the old native jungle fowl, laying 25 one and a half ounce eggs a year, and the new stock producing 200 two and a quarter ounce eggs in the same period, has caused a revolution in the appreciation of the value of poultry. Then when the large birds themselves are compared with the little native stock, the value as meat is an added bonus.

## **The thirsty land**

Irrigation is another aspect of husbandry which has received much attention. Our men in the field have done wonders in the conservation of water in large 'tanks' or ponds, and Operation Agri have supplied pumps to raise water from rivers and wells. Much previously unproductive land is now supplied with water and even if the desert is not literally blossoming as the rose, it is certainly producing good food.

Another side of conservation is the terracing of hillsides. Instead of losing the topsoil through the scouring of the heavy rains this is now held and, where the hills were useless after a season or two, they are becoming more productive than ever.

We of the Operation Agri Committee are proud to be able to stand alongside the BMS in all this work, and to be able, through the generosity and support of Farming Partners and other friends, to meet the requirements of the men in the field — the Christian missionaries, with mud on their boots and God in their hearts, who are working with the people they serve towards a better world.



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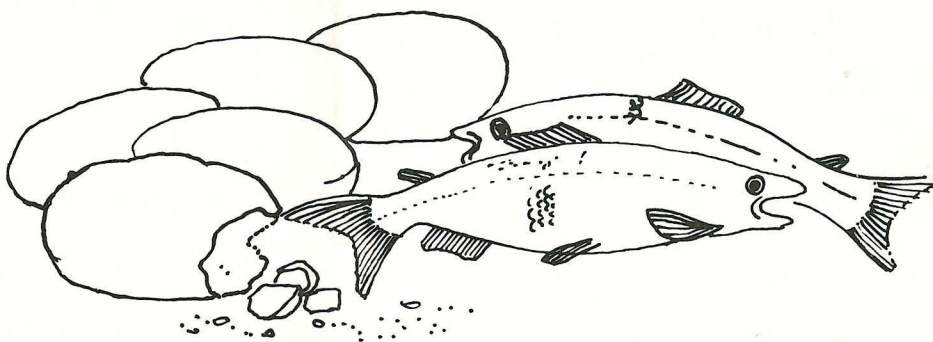
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# COMMENT



Christ said, '... you give them something to eat'. In obedience to the Master the Baptist Missionary Society, from the days of Carey till now, have considered it one of the responsibilities laid upon them to help the people, of the lands in which they are privileged to preach the Gospel, to have their physical hunger as well as their spiritual hunger satisfied. With the apostle James we believe it is no help to the spread of the gospel if we ignore the malnutrition and the hunger of the people to whom we would convey the riches of Christ, even as He himself did not ignore the bodily needs of those who had eagerly listened to Him as he declared the love of God. The disciples were ready to dismiss the crowd and let them make what provision they could for their own needs, but the Lord would not hear of this.

In most of the areas in which we stand with the church of Jesus Christ we have agricultural missionaries at work. But let it be remembered that not one of them works in a watertight compartment. They are there because the Lord has constrained them and while they are exercising their skills in husbandry to train the people of the land, they are, at the same time, working with the church to declare the unsearchable riches of Christ. They are working, too, with the doctor and

the nurse concerned about malnutrition and seeking ways with them in which a balanced diet can be available for all. Together they are declaring the wholeness of man and God's concern for the whole man.

In the next month or so our churches in this country will be holding their harvest festival services. Many take the opportunity of this occasion, in thankfulness to God, to engage in some project in support of the agricultural work of the Baptist Missionary Society. Amid the plenty of our western style living they consider the impoverishment and hunger that persists in many parts of the world. We hope that the information contained in this issue of the *Missionary Herald* will provide material for such projects and stimulate you in your prayers and your thinking about our brethren and sisters overseas. We would also remind you that Operation Agri has posters and leaflets to help you in your harvest display and that there are other aids available from Mission House.

The centre page spread in this issue would form a useful centre piece to a harvest display or serve a useful purpose on a missionary notice board. Extra copies of the magazine are available on request and we hope you will make full use of the facilities which are available to you.





*The paddy field*

by Jill Brace

# WATER OF LIFE

At the United Nations Water Conference, held last March in Argentina, various statistics were reported which are worth our attention because they reveal some facts that are not usually appreciated.

## **Abundant resources**

For one thing about 97.5% of the enormous amount of water in the hydrosphere is salt water contained mainly in the oceans and seas. The remaining 2.5% is the fresh water which we draw on for our daily requirements. These daily needs obviously vary a great deal from person to person, place to place, and according to the type of society considered.

In some rural areas as little as two litres (about three and a half pints) are used daily by each person. At the other end of the scale more than 400 litres (88 gallons) are required each day in some highly industrialized urban areas. If the average daily consumption per person throughout the world is taken to be 200 litres (44 gallons), with the present population the yearly consumption would be less than 300 cubic kilometres (72 cubic miles). But in fact only about half this amount is actually used at present and this is a very small total compared to available resources. For instance, the average yearly discharge of the Mississippi alone is about

600 cubic kilometres (144 cubic miles), ie, four times as much as the total population requirements.

So what do we gather from this mathematical exercise? The fact is, contrary to what we are sometimes led to believe, there is no shortage of water in the world. Nor should this come as any surprise to us: has not God said He will supply our every need according to His riches? He is 'the fountain of living water', the source which never runs dry.

The problem then is not one of resources but rather of their organization and



management. The natural distribution of water over the earth is highly variable, both in place and time, with the result that vast quantities of this precious commodity are not utilized to their best advantage. For example, to return to statistics, about 70% of the earth's fresh water is in the form of ice in the polar regions and in glaciers. Suggestions have been made of towing icebergs to places where fresh water is needed, but this must remain a theory rather than a practice for the present time. However, there are other ways in which we can use the resources we have, these may be less spectacular but are still of considerable profit.

### Channelling through

At this point let us turn our attention to a specific country where BMS missionaries are working and where the water problem is being tackled in a particular way. For Alan Casebow at Diptipur in the State of Orissa, India, the problem is one of a large amount of rainfall inconveniently concentrated within a few months. During the monsoon period which starts in June and lasts until September there is the danger of crops being damaged due to flooding. Although, in the case of rice, which needs to be covered by three or four inches of water, the danger period comes later with the fickleness of the September rains. In the drier months which follow the crops can easily be lost.

The solution is twofold: drainage schemes can prevent damage from flooding during the monsoon, and conservation of the rainfall and subsequent use of it through irrigation prevents wastage of resources and provides the necessary water during the dry season. Irrigation enables two or even three crops to be grown during the year whereas reliance on natural means only produces one. Furthermore, once every three years or so, due to the irregular September rains, even that one crop will be a poor one unless irrigation is used.

In 1975 the 'Food for Work' relief programme was begun whereby 1,500 families were paid one kilogramme of wheat, plus one rupee, for each day's work of digging out reservoirs and irrigation channels. Alan Casebow has been busy in recent months with the completion of a canal, or channel, being cut through a hill. The cutting is 18 feet at its deepest point and will take the overflow water from a large tank or reservoir, built in 1975, to four smaller ones, thus bringing the valuable water to many more acres. Last year, as a result of the water conservation work carried out during the relief programme,

an estimated 800 acres of crops in villages around Diptipur were saved from failure.

### New ways of cultivating

The situation in Bangladesh is similar to that in India as regards the monsoon rainfall, but Bangladesh is a country of many more rivers. Indeed the meeting of the three main rivers in the south forms the largest delta in the world. The surrounding plain is subject to annual floods which can cause much damage but which also leaves silt on the land thus making it very fertile. The country is further subjected to flooding from two other sources: the Himalayan snow can melt too quickly, and there is always the danger of flooding from the sea. This then is the situation facing agricultural missionaries in Bangladesh.

One aspect of the problem is being tackled by David Stockley who has introduced a new method of cultivating the land on the hillsides in the south-east of the country. During the monsoon, when as much as 200 inches of rain falls within four months, all the rich top-soil is washed off the hillsides. The traditional form of cultivation involves the trees and vegetation on a chosen hill being cut down, dried and burnt, after which seeds are planted in the ash and top-soil. When the latter is washed off the hillside during the monsoon it may take up to ten years for nature to repair the damage before another crop can be grown. In comparison, 'Bangladesh terracing,' as David has called his technique, controls the eroding activity of the rain and, by permitting moisture to penetrate into the hillside, allows two or

even three crops to be grown per year. The terracing method entails planting lines of strong grasses at three feet vertical intervals so that over a period of six or seven years terraces are gradually formed as the soil, washed by the monsoon rain, builds up behind the grass barriers. The technique is simple and cheap and enables 16 or more crops, as opposed to just one, to be grown in an eight year period — a considerable improvement!

### Utilizing to the full

In Brazil, Frank Gouthwaite has hopes of making use of the water resources there in quite a different way. He is considering the possibility of keeping chickens to provide eggs and thus a means of income for the local people. Hens lay best when they think it is summer time, ie, when they have 17 hours of 'daylight' per day, and electricity is the easiest way of providing this. Frank is therefore wondering about using some of the water resources to generate electricity to provide light for the poultry and for other purposes.

Drainage, irrigation, hydroelectricity and terracing. These then are ways in which BMS agriculturists in India, Bangladesh, and Brazil are seeking to utilize their water resources to the full. Certainly, we are dependent upon God to supply the water as with all our needs, but what we do with it is our concern. Let us praise Him for the water of life, both in the physical and spiritual sense, and may we aim, in co-operation with Him, to be good stewards of both.



*Old irrigation method in India*



# Money Wanted

by Stan Crees ★

This is not the purchasing officers of Operation Agri requesting payment for a tedious aspect of their work. The title refers to the first item on the list of requirements for the self-help project at the Delhi Girls' Hostel.

New boring for tube well . . . 3,000 Rupees

Operation Agri is supporting this new scheme to cultivate and irrigate four acres of land attached to the hostel to assist Marion Bushill and her helpers to feed the girls. Although this is the newest project that we in Operation Agri have been called on to help it is a long way from being the one which keeps the purchasing officers busiest, in a far from boring, rather challenging, variety of investigations, enquiries and purchases.

★  
The joint purchasing officers of Operation Agri, Stan Crees and David Hitchcock, have the responsibility of meeting the equipment and livestock needs of the agricultural missionaries of the Society. Here Stan outlines some aspects of this work — Ed.



## The list extends

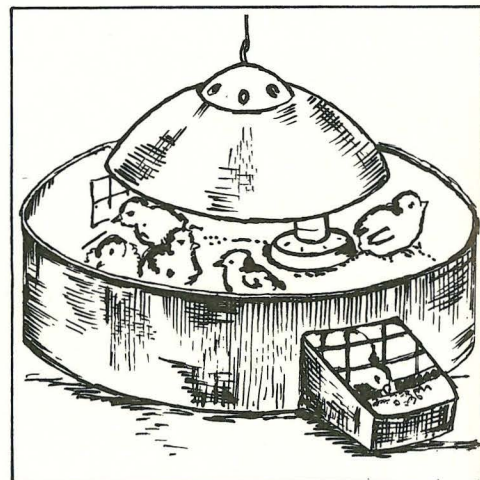
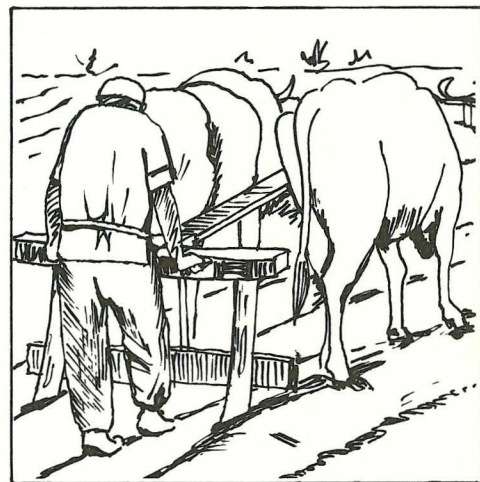
Before he returned to Zaire towards the end of last year John Mellor left a long list of requirements for the expansion of the agricultural project at Tondo. Since then he has been busily adding to the list in almost every letter he has written (20 in all) as he finds this or that piece of equipment needs a replacement part, or the cultivations required for a new crop demand modifications to earlier plans. The largest item on John's list at the moment is a second-hand tractor purchased with the help of Peter Schwier (who himself served a term as an agricultural missionary) and Jack Last — just two of the growing army of helpers who assist the purchasing officers in their task. The smallest item is probably the centre screw retaining the fuel filter bowl and element of the Lister engine.

All of these items are located, checked for their suitability and the relevant costs and gross weights noted. When sufficient equipment is listed to make up a reasonable shipment the details are sent to the agency in Zaire applying for exemption from duty on the goods. The various items are collected together and packed into drums or cases ready for shipment when that clearance is received. It is a relief to send the final

documentation to the agents in Zaire after all the correspondence involved.

## Paper work to be done

At the time of writing just such a large consignment of goods has been waiting at the 'ECHO' warehouse and elsewhere for duty exemption to be granted. A colleague who has been involved in the preparation of part of the consignment telephoned to ask about its progress on behalf of interested friends in the local church. It was suggested that, as clearance to ship was still awaited, the church friends should first of all pray that permission would soon be granted.



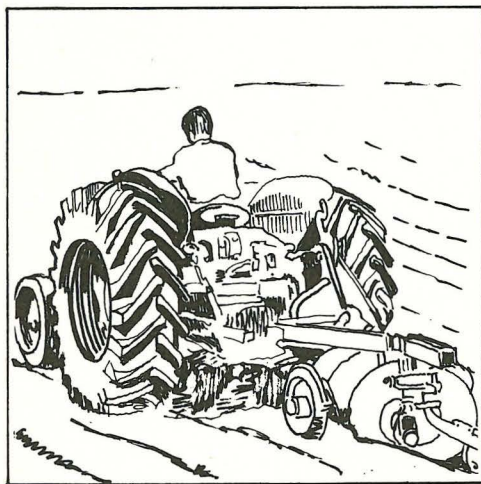
*The old (background) and the new way of pumping water at Gange High School, Delhi, India*



# for a Boring Job

Within ten days of this conversation the appropriate papers were received and shipment can now proceed.

The despatch of livestock provides additional problems in that careful plans must be prepared to ensure speedy transit of the animals to their destination. We rely on our air freight expert, Stuart Sandys, for these arrangements. The flight plans are then communicated to various people on route. The animals, when located, must be ready for the stress of the journey and be covered by the appropriate health certification so that their journey by air to Zaire or Bangladesh



will finish with a smooth passage through customs. To learn that livestock have arrived without serious loss is a real cause for praising the Lord.

## All co-operate

Such are the rewards for the tasks undertaken on behalf of the agricultural missionaries. A consignment of tools to Brazil; information and grants to Bangladesh; wide ranging support for the agricultural project at Diptipur all result from the teamwork of Operation Agri officers and their helpers, close co-operation with the BMS and backed, of course, by those in the churches who give so generously to support this work.

The following is an abbreviated list of recent purchases and grants:

## Bangladesh

Support for former leprosy patients' co-operative in providing cash, seed store, ploughing bullocks, cattle shed, land purchase etc	£1,000
Dinajpur Model Farm budget expenses	£1,500
Spares for Rangunia Land Rover + shipping costs	£310
Agricultural orientation expenses	£150

## Brazil

Various Hand Tools (Stillsons, Wrenches, Drills, etc)	£20
Bedford Socket Set and accessories	£48
3 Masonry Drill Bits, 2 Drill Bit sets and 1 foot pump	£21

## India

West Utkal Agricultural Centre repair and upkeep of farm property	£70
Machinery repair and replacement	£170
Protective clothing for Farm staff	£17
Fertilisers and Pesticides	£200
Development and Relief Reserve Fund	£670
Delhi Girls' Hostel kitchen garden project	£2,500

## Zaire

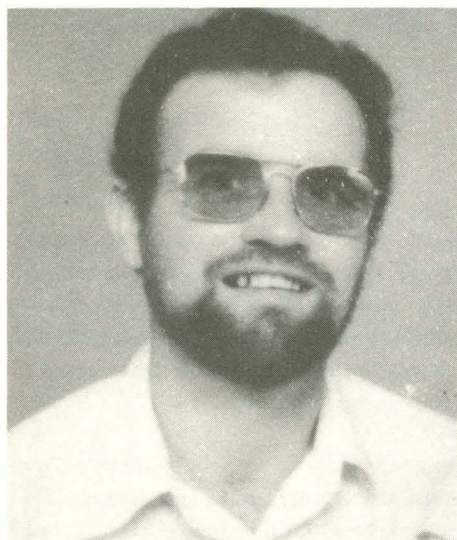
Midget Rice and Grain Thresher for Tondo	£427
Knapsack Sprayer	£34
MF 135 Tractor (second-hand)	£2,125
Merrytiller and Land Rover Winch spares and accessories	£60
Staff Wages, Running Costs and Land clearance at Tondo	£1,400
Seeds from UK sources to CECO	£20
Massey Ferguson Tractor spares and tools + air freight charges	£154
Land Rover (second-hand) + spares and accessories for CECO	£4,278



*Landmaster cultivation*



# OUR FARMING



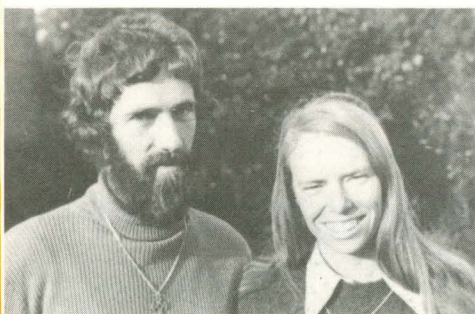
**BOB and MIRIAM YOUNG**, from the Granton Church, Edinburgh, went to Bangladesh in 1971. They have recently returned to Dinajpur after furlough and have eagerly settled down to the routine work on the farm and have welcomed the opportunity of getting out and about among the people, trying to help them in their everyday farming.

When **COLIN and DOREEN FOULKES** first saw a man walking across a field behind two bullocks, holding the end of a stick which was stirring the soil, their first impression of agriculture in Bangladesh was that they had gone 'Back to the Bible'. They arrived in Barisal in 1975 and the first year was spent in language study. They have now moved to Khulna to help in the expansion of agricultural work there. They are in membership at the Thomas Cooper Church, Lincoln.



**DAVID and JOYCE STOCKLEY** were the first BMS agricultural missionaries, since Carey, to go out to Asia. In 1952 they went to Barisal for language study and then to Khulna where they laid the foundations of the agricultural work there. Now David and Joyce are at Rangunia training both expatriate and native advisers, and travelling widely about Bangladesh advising and helping Co-operatives and teaching ex-leprosy patients how to terrace the hill land on which they have settled. Their home churches are at Croham Road, Croydon, and Earlsfield.

## BANGLADESH



**FRANK and PEGGY GOUTHWAITE** come from the Edward Road Church, Birmingham, and went to Brazil in 1976 to help in the agricultural project at Potinga, Paraná. Initially they had to concentrate on language studies in Curitiba but with that now successfully behind them they are able to settle down in Potinga and plan the future of the new project.

## BRAZIL



### COST OF OUR AGRICULTURE

In addition to the valuation through the 'Operation A' Baptist Men's Movement to provide in its main budget sum of money (over £50,000) cover the support of missionaries and their families, passage costs to and from courses, pension contributions.

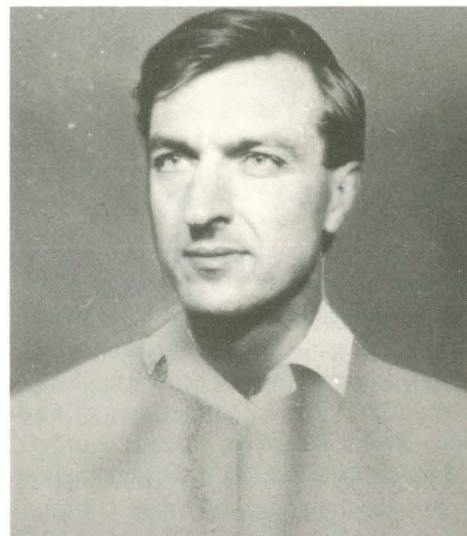
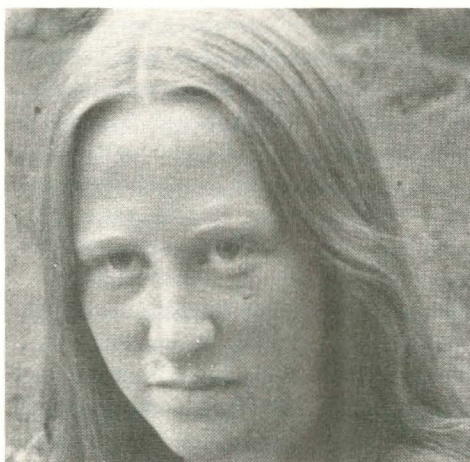


# G EVANGELISTS

## ZAIRE



**JEAN FLOWERS** went to Kimpese, Zaire, in August 1976, as an agricultural volunteer helper and has been working at CECO, the Conference Study Centre. She has battled cheerfully against frustrations caused through lack of the basic essentials in farming, but is glad to have had the opportunity of working for people in a poorer country and encouraging them to produce more and better crops. Jean comes from the Thomas Helwys Church, Nottingham, and soon her short-term service will come to an end. Is there anyone who will succeed her?

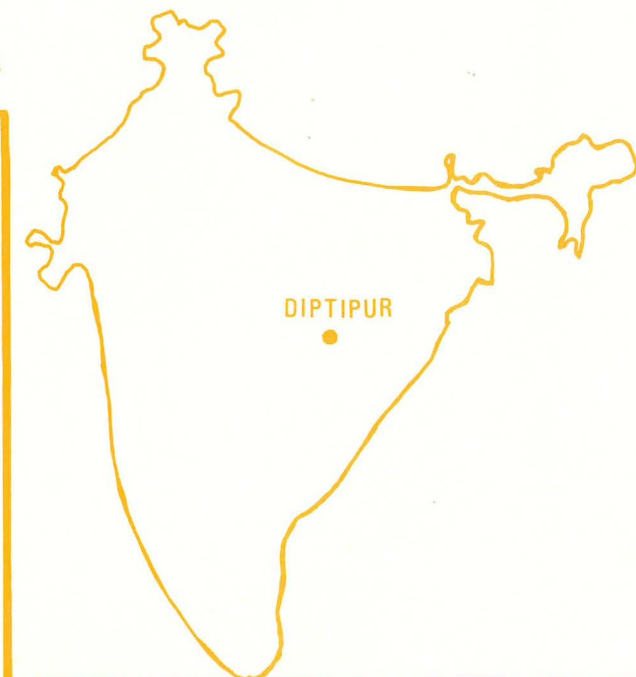


**JOHN and RENA MELLOR** have connections with the churches at Guildford, at Queen's Road, Coventry and the Brethren in Manchester. They first went to Tondo, Zaire, in 1969 and since then have been occupied in poultry projects and in goat and rabbit breeding, all in an endeavour to give the people a more balanced diet.

## INDIA

### CULTURAL WORK

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**ALAN and JEAN CASEBOW** first served as agricultural missionaries in Zaire and then went to Diptipur, in Orissa, India, in 1965. For the past few years they have been fully occupied in the relief programme and in a large number of projects such as experimenting with new crops, irrigating the land, constructing reservoirs and educating farmers in modern techniques. They will soon be leaving Diptipur and an Indian successor is being sought. They come from the churches at Sarum Hill, Basingstoke, and Shoreham-by-Sea.



# THE BASIS FOR SECURITY

by Stanley Mudd

Bangladesh has been described as the most crowded spot on earth yet this pressure on land is a comparatively recent thing. Men in just their 50's can look back to an idyllic pastoral existence in their boyhood. There is no doubt that they are looking back through rose coloured spectacles, but it is equally true to say that the kind of pressure there is on land today did not exist then at the beginning of this century, and more people were able to grow enough to feed themselves from their own plot of land.

## The solution

One of the lecturers in agriculture at Allahabad once said that to change the agricultural system in India and to improve it, it would be necessary to change the shape and the size of the fields which the peasants

work. He also maintained that the peasant farmer was extremely efficient within the limits imposed by the size of his field, and within the limits imposed by his inability to get better seeds or better fertilisers.

What he said of India would be true of many parts of the world. Why then doesn't the Bengali or the Indian change the size of his field? This has in fact happened, but in an unhelpful way. The traditional method of passing on land has been to divide it between all the sons of a family. This has obviously meant that individual holdings have become smaller and smaller. It should also be remembered that in the uncertainty of life in the East there is a very strong desire all the time to have some land somewhere. It is the one pledge against inflation and against

all the chances and changes of life. If one has a plot of land, however small, it is possible to grow rice and feed one's family for at least a part of the year.

## Thinking of the short term

How easy it is to criticize the desire for short term gains. In Assam the cattle owners will graze their herds on the hillside, and the easiest way to make new grass grow is to burn the old. But when this is done the tree saplings and any other vegetation is also destroyed. The grass grows again to some extent but when the rains come there are no tree roots to hold back the soil and gradually the hills become denuded. It is easy to point out that a whole hillside is the price which has to be paid for a few years grass, but are we in a position to preach about short term gains when it is clear that we in the west are squandering energy as we think only in the short term.

## The climate devastates

When we think about the situation, say, in Bangladesh we must remember that incredible ferocity on occasions of the tropical climate. A north-wester, which is very localized indeed and occurs usually in the Spring can completely devastate several acres of land.

Cyclones, of course, devastate much larger areas and in the space of two hours it is possible for a man's entire food supply for a year to be destroyed. Or, a little bit too much rain, a little extra snow melting away in the Himalayas away to the North, and serious flooding can occur in Barisal. Floods occur which can completely drown the crops over a very wide area and leave nothing.

This kind of destruction of a man's work, however hard and diligently he has worked, has encouraged a religious fatalism which is noticeable in Islam and which is even to be found among some Christians.

## Too much but not enough

The surprising thing is that even though they get so much rain there is still a shortage of water for agricultural purposes during the dry season. It is in this situation that pumps are invaluable to move water from storage tanks or from tube wells. But where machines are used it is necessary to have mechanics available to service them and keep them in order. Even a minor fault can cause a great delay and a loss of crops if in order to effect a repair a pump has to be shipped a long distance for an overhaul, and this sort of situation can so easily arise in a country like Bangladesh. The peasant farmer has so many obstacles and setbacks to overcome.



*The modern way of getting water at Dinajpur, Bangladesh*



## HOW IT BEGAN

We have received an interesting letter from the daughter of Dr Holman Bentley, an early missionary in Zaire, telling of the first consignment of chicks which were sent to Zaire at the request of Dr Bentley. They were sent by Sir Edward Brown, one of the founders of the Agricultural Department of Reading University and the leading poultry breeder of his day. This happened before 1905 so the BMS work of improving chicken breeds in Zaire has a long and honourable history.

## MAKE A DAY OF IT

A church in Bristol decided to make full use of the missionary deputation visit. They invited the members of the church and congregation to stay to dinner at the church following the morning service, and they met the missionaries informally during the afternoon and in this way learned a great deal about the work overseas. They termed this venture 'A Mini Summer School'.

## STAMPS BRING IN THE MONEY

Rev Peter Ledger who organizes the BMS Stamp Bureau reports that recently a lady sent an accumulation of stamps she had had for years and her little parcel realized £100 for mission overseas. In response to the appeal for used stamps another reader sent in a small selection of apparently ordinary King George V stamps. They were all ordinary except one, and that one sold for £15. Mr Ledger also reports that the wholesale price for current British stamps of all sorts has just risen by an average of 30%. So we can all do a lot more for BMS by letting the Stamp Bureau have our used stamps. Send them to — Rev Peter Ledger, 33 Brickhill Drive, Bedford MK41 7QA.

## A PRISONER'S GIFT

Among the contributions recently received by the BMS was one from a young Canadian girl in prison. She committed an offence as a drug addict, but before going to prison was converted and is now a shining witness to her fellow prisoners. Her family in Canada sent her the money for her personal use but she has asked that it be used for the relief of hunger and suffering in the Chandraghona region of Bangladesh.

# NEWS IN BRIEF

## INVOLVE THE YOUNG PEOPLE

The Reading Auxiliary invited the young people of the churches to arrange an exhibition depicting the work of the BMS. The result was a very colourful and informative display that was created with imagination and stretched the whole length of the hall where the welcome meeting was held. They also invited the young people to research and present reports about serving missionaries who have gone out from churches in the Reading area. Those reports were read out by young people at the welcome meeting.

## RADIO DOCTOR

Dr John C Allen, who is a member of Melbourne Hall Baptist Church, Leicester, has been working with the Radio Doctor Service in Sydney, Australia. He is a member of the Christian Medical Fellowship and on his way home to this country offered to give three months service at a hospital in Zaire. Dr Allen has settled into the work at Yakusu.

## AN OLD FRIEND

Dr Stanley Thomas has written to say that the picture on the cover in the top left hand corner of our May issue brought back many memories to him. The smiling woman is Poto Aja, an early convert to Christianity in the Kond Hills of India.

Dr Thomas says, 'one afternoon we were walking round the village and came to her house. We knocked on the door but there was no reply. However, according to custom we went in and, as there was no one in the room, we went through to the verandah. We found Poto Aja clutching her arm. She looked at us and gave a great smile. "The Lord has sent you just when I needed you. I fell down a few minutes ago and my arm is very painful. How wonderful that you should come just now," she said.

Her arm was broken and it called for treatment in hospital, but she never forgot that experience and neither did I. Poto Aja was, like Barnabas, a great encourager and was never slow in giving her testimony to the goodness of God in her hour of need.'



*Yakusu Hospital, Zaire*





*Fishing at Diptipur, India*

The problems of malnutrition in developing countries were brought sharply into focus at the time of the Nigerian Civil War in the late sixties. As television pictures of starving and undernourished children penetrated into our homes we were forced to give our attention to the plight of the underfed. Mistakenly, some thought that such conditions only existed in time of war. The more thoughtful pondered on the grim fact that 60% of the world's population are malnourished; they wondered why this should be so and how it could be alleviated. It is not surprising that on such a subject innumerable books and reports have been

written and many and varied opinions expressed. But for our part we simply look at the problem through the eyes of those who are in daily contact with poverty and malnutrition in the countries where BMS missionaries are working.

#### **Supplementing the diet**

For us in the western world the 'staff of life' is, of course, bread made from wheat flour. For those who live in Bangladesh, India and Nepal, it is wholemeal wheat flour and rice which form the basis of the diet, while in Africa the staple foods are maize and cassava (manioc). A bowl of rice, a

# **FULL NOT**

by **Dr Ian Acres**

cassava pudding, or a helping of maize, would each appear to be a meal in itself for those who judge food by its bulk. It is true that they are filling and provide much of the energy requirements, but they do not contain the body-building elements, mineral salts and vitamins which are necessary to maintain health and resist disease. Thus in Zaire, for example, a villager will not feel that he has had a proper meal unless he has had some fish, vegetables or salt with his cassava. Similarly, in the Indian sub-continent, fish, lentils (vegetable protein) and oil are used to supplement the rice.

#### **Adverse factors**

By tradition then, and assuming it is possible, people in the less developed countries like to have a mixed diet. The problem is that in most cases they do not have the opportunity of choosing what they would like to eat and are therefore prevented from getting those foods which are necessary to maintain their health and that of their children. The reasons for this are several. In Bangladesh, for instance, when there is little chance of storing rice, failure of the crop because of adverse weather or climatic conditions brings disaster to the small farmer who, because of his limited resources, literally lives from hand to mouth. When the Zaire River, due to abnormal rainfall in the hinterland, does not rise and fall at the usual times, there may be a sudden shortage of fish and consequently an unexpected end to the supply of much needed protein. Moreover, in times of economic difficulty, especially in families where there are many mouths to feed, the problem of getting enough to eat becomes very acute. Sometimes parents will sell fish and eggs in order to get money for clothes rather than use these nutritionally valuable foods in the family meals.

For reasons such as the above, people in the less developed countries are often forced



*Preparing cassava in Zaire*



# BUT FED

to exist on a diet which not only gives them insufficient stamina for a good day's work but lessens their resistance to disease and, in the case of children, hinders their proper physical and mental development. Other factors in this pathetic situation are a lack of knowledge of food values and of alternative foods when one kind is unavailable together with, not surprisingly, a resistance to changing the patterns of feeding which have been traditionally practised for centuries, such traditions being sometimes based on taboos and abstention on religious grounds.

## Education for all

So the problem is vast and complex. While the United Nations and governments wrestle with it in the economic sphere, we have to decide how we can cope with the problem in a practical way in the places where missionaries are working. Undoubtedly, education and example are basic in any attempt which we make to alleviate the situation. Education can take place on many levels: starting in the schools we can teach girls about nutrition and so prepare them for their role in family life. The boys can be encouraged to look upon agriculture as a worthwhile occupation, just as useful and satisfying as an office job in a big city. Mothers who attend ante-natal clinics or who bring their children to under-five clinics are eager to learn all they can about foods which help their little ones to grow strong and healthy. Men too are in need of education, men who may already be farmers but using wasteful methods, inferior seed and primitive equipment. They can be shown the benefit of co-operative methods, the use of more prolific seed and how to make the best of limited resources and facilities. Education does not mean radically and suddenly trying to change the eating habits which have evolved over centuries. Any such rash attempt would meet with little success. It may be necessary gradually to introduce new foods,

especially as alternative supplies of nutritive value, but essentially the aim must be to enable people to help themselves, a long-term project but one of lasting effect.

## The missionaries' contribution

Because the problem is complex it needs a united and co-operative approach from those who educate, from those who are agriculturists and from those whose work is medical. Because the problem is vast one may well wonder how missionary societies who continually experience financial crises can hope to make any significant contribution. President Mobutu of Zaire is reported to

have been critical of those who come to advise on matters of agriculture and rural development and never leave the shelter of the big cities. Usually, BMS missionaries are carrying on their work in rural areas, seeing the needs of people living in the villages and understanding the problems which confront them. Those who work overseas believe that they are called by God not only to serve spiritual needs of people but also to provide their physical well being. In this sense, missionaries have a contribution to make, far out of proportion to their limited resources, in alleviating the suffering of some of the world's undernourished millions.



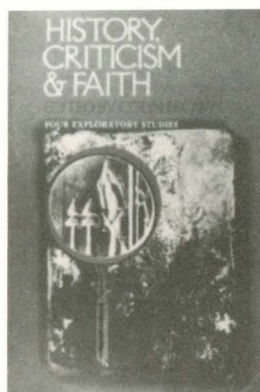
*Ploughing by the old method in India*



*Public health worker in Nepal*



# BOOK R E V I E W

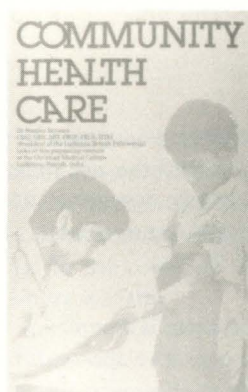


**History, Criticism and Faith, by Ed Colin Brown.** Published: Inter Varsity Press £2.95.

Gathered together in this volume are four essays, each by an expert in Biblical studies, each revealing erudition and supported by copious footnotes and extensive bibliographies. It is a book which will appeal to the student and the scholar rather than the general reader. The issues raised in it are of great importance to the interpretation of the Scripture, to a Christian understanding of History, and to Christian Theology. Gordon Wenham of Belfast considers the question of the historicity of the Old Testament, taking into account the view of modern scholars such as Von Rad, Bright De Vaux, and North, and surveying present trends in Biblical criticism.

The historicity of the New Testament is discussed in two essays, one by F F Bruce under the title 'Myth and History' the other by R T France in 'The Authenticity of the Sayings of Jesus'. In the former much attention is paid to the views of Bultmann; in the latter to the views of the late Norman Perrin as expressed in his last book; *Rediscovering the Teaching of Jesus*. The final essay is by the editor, Colin Brown, and on the theme of 'History and the Believer'.

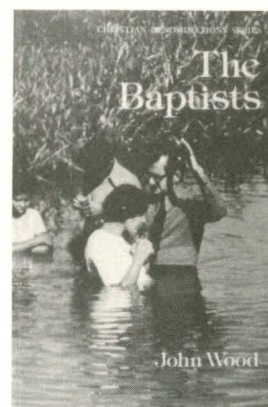
ASC



**Community Health Care, by Dr Stanley Browne.** Published: Ludhiana British Fellowship 25p.

The first part of this well illustrated booklet tells the story of the Community Health work as seen by Dr Stanley Browne. Professor Betty Cowan takes up the story in the second half and it is clear that both doctors and the laity needed persuading that it is much better to prevent disease rather than treat an illness which through adequate diet and hygienic living could have been prevented. Working in the slum areas of Ludhiana and in villages, already much has been accomplished and it is gratifying to read of the enthusiasm of medical students and young doctors. This is an interesting, informative and well illustrated booklet which illuminates one facet of the great work being carried on at the Christian Medical College and Hospital at Ludhiana, founded by our own BMS Dr Edith Brown in 1894.

DH



**The Baptists, by John Wood.** Published: Religious Education Press 90p.

This book is designed for young people and for the RE class in schools.

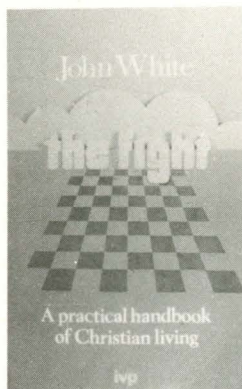
This is plain from the style and the questions for discussion or research at the end of each chapter, and from explanations such as, 'after (the church meeting) he (the secretary) writes summaries of the discussions held. These summaries are known as minutes.'

The reader is supposed to have some idea of the Christian faith since the writer says, 'I have stressed the points at which they (Baptists) differ from their fellow Christians'.

This is a book written very much from the point of view of British Baptists. Americans and Russians are mentioned and there is one line on the Church of North India, but there is scarcely a word about Baptist churches in other parts of the world or their organization. Provided one remembers that the book is written for the British teenager at school who has some understanding of the Christian faith and that it is useful as a resource book for a project on Christian denominations, then it should prove most helpful. The recommendations for further reading are up-to-date, minority opinions within the British Baptist churches are given adequate mention and the emphases on Baptist faith and practice are in the right places. The printing of particular church's annual accounts is an excellent idea and the questions arising from its study thought provoking and helpful.

SM





**The Fight, by John White.** Published: Inter Varsity Press £1.20.

This book is written by a professor of psychiatry at the University of Manitoba and is for the newly converted Christian. I read it at a sitting, which is not to be recommended for this is a study book needing to be thought over, and which, to most chapters, has Bible references to be looked up and considered. It is written as an attempt to help the student to meet many of the difficulties and disappointments which are likely to be faced in the Christian life. It treats them in a way that many will find helpful.

The subjects considered cover a wide spectrum, from a statement of the immediate results of conversion, through praying and witness to holiness; with chapters on 'His Imperial Majesty'; on relationship with others inside and outside the Christian community; on freedom from drudgery; and then finishing up with a section on 'the last enemy', death.

Written from a 'Conservative Evangelical' standpoint, the writer keeps to the middle path in many ways and gives much good advice. In discussing relationships with others from whom you differ, he says, 'have a courteous and respectful attitude toward them. Remember they have hopes, problems, fears, just as you do. Share anything about Christ that you can without trying to lure them over the fence.' And in writing of witnessing, 'Be courteous — don't pretend to know things you don't know. If you argue try to understand what the other person is saying.'

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The background, wording and spelling tend to be American, but this is a book which could be recommended to a Christian student finding that the Christian life is not the bed of roses which he had imagined, and finding the Christian Church tryingly imperfect.

GHB

## ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.  
(2-30 May, 1977)

**General Work:** Anon: £30.00; Anon: £22.30; Anon: £2.00; Anon: £6.00; Anon: £3.00; Anon: £3.00; Anon: £1.00; Anon: (GW) £1.00; Anon: £19.00; Anon: £25.00; Anon: (Cymro) £7.00; Anon: £5.00;

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### MISSIONARY MOVEMENTS

#### Arrivals

**Miss S Finch** on 27 April from New Delhi, India.

**Mr and Mrs D J Hampshire** and family on 28 April from Stewart School, Cuttack, India.

**Mr and Mrs O W Clark** and family on 7 June from CECO, Kimpese, Zaire.

#### Departures

**Dr Elizabeth J Marsh** on 10 May for Berhampur, India.

**Mr and Mrs S J Bull** and family on 13 May for UMN, Kathmandu, Nepal.

**Dr J F and Mrs Carrington** on 15 May for Kisangani, Zaire.

#### Death

**Mrs Mary Biggs** (wife of Rev W J Biggs) on 15 April, in Mussoorie, India, aged 88, India Mission 1920-1958.



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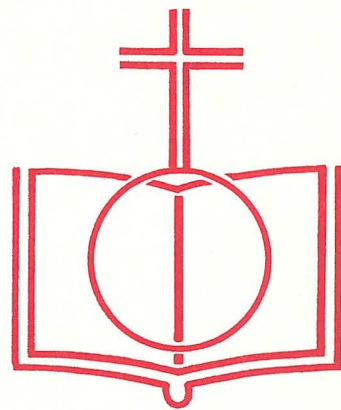
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# LIVING IN DACCA



*Tea time on the veranda and street scene in Dacca*

by Susan Le Quesne

It was just three years ago that I and my colleague, Veronica Campbell, moved out from the old mission compound at Sadarghat and came to live in a rented house in a newer part of Dacca. It has been refreshing to get away from the compound and to have as neighbours some Muslims as well as Christians. The move has also brought us nearer to many of the folk with whom we work, and the house has proved a good centre, not only for us, but also for the many visitors who come.

The longer one lives in a place the more one gets involved with it, and as I look back over 15 years in Dacca I realize how my contacts, interests and opportunities have widened. It is difficult to say exactly what I do as each day is different, and very often plans have to be changed when something new arises. But there are main areas in which I am involved that I would like to share with you now.

## **Bengali determination**

Shortly after I came to Dacca a YWCA was formed here and I have been interested in

this right from the beginning. It has been thrilling to see the way in which it has developed. Having started as a group largely dependent on expatriates it became a very diminished but determined band of Bengali women yet has now grown almost beyond recognition, having its own property and expanding programme of service which reaches out beyond Dacca. I have held various posts, and still serve on the Board of Management, but seek to play a back-up role where help is needed.

## **Learning about education**

When the school for missionaries' children was opened I was asked to be Secretary/Treasurer. I am no educationalist so this has been very much a learning experience for me. I am also involved in the organization of Bengali exams, held twice a year, through the Bangladesh Language Examination Board. The necessity for a fluent grasp of the language has become increasingly clear to us. Such a mastery of the native tongue is essential if one is truly to relate to people and share with them the love of God.

## **Sharing Christ**

Whenever possible I like to get out and visit the people in their own homes. I believe there is real value in this, and by just sitting and chatting, seeking to understand their joys and sorrows, genuine friendships have been forged between us. Many a time I have been humbled by the problems they have shared with me, and, in turn, I have had opportunities to share with them what I believe to be the Christian way.

Inevitably in the capital city there are administrative jobs to be done and I find myself kept busy in obtaining visas, making travel arrangements, meeting people and seeing them off. Then there are the many visitors that we have coming and going all the while.

## **Job satisfaction**

Yes, a very full and varied life, in which I am constantly challenged by my failure to be what Christ wants me to be. Yet I rejoice in the privilege of living and working here, in seeking to share the forgiveness and new life which is ours, and for all men, in Christ.



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# COMMENT

In the light of so much to discourage us the population explosion, especially in India and Bangladesh, with each Christian having to make his or her witness before vast numbers: with the closing doors and the difficulties faced in obtaining visas for entering some spheres, together with the resurgence of national religions and the spread of communism, the Church is faced with a number of questions. What is the best strategy to use for the propagation of the gospel? Will it be possible to carry on missionary work along New Testament lines in the future? Should we spend more of the money available to us on, say, broadcasting or the printing of Christian literature so that we can reach so many more than on the one-to-one basis?

These and many more questions have to be faced. The secretary of the Australian Baptist Missionary Society, Rev John Williams speaking to the General Committee of our Society, said he felt it was wrong to withdraw from evangelizing on the mission field and leave it, as some were suggesting, to the national believers to convert their fellow countrymen. He believed that it was not enough for the missionary to devote himself solely to a teaching ministry for clearly the risen Head of the Church expected his followers to 'Go . . . teach . . . baptize'.

'If the time had come for us to withdraw in certain areas,' he said, 'then we should, as it were, withdraw horizontally and not vertically.'

The phenomenal spread of the gospel after Pentecost is accounted for by the working of a risen Christ. There was little literature and no broadcasting. The good news was spread by individuals telling others about

the Lord. Having experienced the saving power of Jesus they could not refrain from telling their neighbour, and yet the number engaged in spreading the gospel was, from a man's point of view, absurdly small.

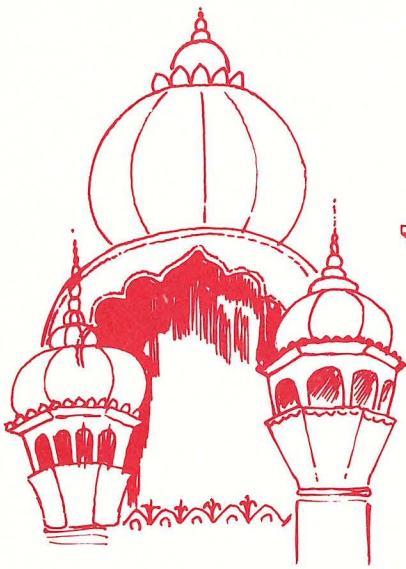
Many who have written about the apostle Paul have pointed out what a great missionary strategist he was and have instanced as part of his strategy his repeated practice of establishing a fellowship of believers in the great cities of the world. They have pointed out that Corinth, Philippi, Thessalonica, Colosse and the other sites of the New Testament churches were astride the great trade routes of the Roman Empire with their constant movement of people into and out of these places. Therefore the witness of active Christians in these towns was naturally carried further by caravans and ships as travellers heard, and then repeated what they had been told.

One commentator has claimed that often the church has seemingly failed in this place or that because it attempted to make its witness in some small out of the way place instead of in some great strategic centre where people met and went their way bearing news of the things they had seen and heard.

So this month we have focussed on a city. The city of Dacca, capital of Bangladesh, and we look at the witness which is being made in that place.

'What God requires of His whole church now, as of the early Christians, is total obedience to His command to evangelize the world and at any cost. We have no options. This has always been, and remains the *raison d'être* of the church.' (Leslie Lyall in *A World to Win*.)





# The City of a Tho

by Susan Le Quesne

Dacca was only a provincial town at the time the Indian sub-continent was divided in 1947, but when East Pakistan came into being then Dacca expanded to become the provincial capital. With the birth of Bangladesh in December 1971 it became the capital of the new State and grew even more important.

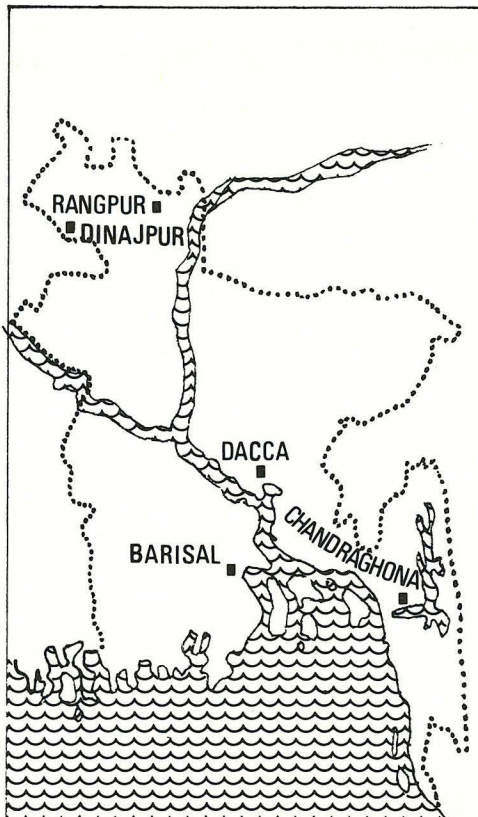
## No shortage of mosques

This centre of the nation's life has been described as 'the city of a thousand mosques'. I, personally, have never counted them but there are certainly very many. Big ones like the University mosque or the central one at Baitul Mukurram and little ones which can be seen down back streets, but each summoning the faithful to worship five times a day at the hours of prayer.

In the early morning the calls to prayer come floating clearly over the city as it awakes to a new day and on Muslim festivals, especially that of Eid-ul-Fitr at the end of the holy month of Ramzan, the crowds of worshippers spill out across the roadways and fill the sports grounds. A very visible reminder that the vast majority of people in Bangladesh, at least 85 per cent, are Muslims.

## The old has disappeared

To anyone returning to Dacca now, having left it a decade ago, the changes and developments must be very obvious. As the traveller leaves the airport the improvement in the roads is immediately noticeable. They have been re-surfaced with white lines and pedestrian crossings painted on them. True, as in many other countries, some other department may come along and dig the new road up again to lay some cable or pipe, but that's life.



**BANGLADESH .**

The traffic police come on duty in the early morning and remain on duty until late in the evening making great efforts to enforce more obedience to the road laws so that the traffic will flow more freely.

## Property development

In all areas of the city, apart from the old town, a great deal of building is taking place. In the business area multi-storey office blocks are appearing. New shopping precincts with parking spaces are being created and *pukka*, that is brick built instead of the former *kutchra* or tin and bamboo, shops are being built and one or two large modern hotels are being erected. Everywhere houses are going up as vacant plots are being built on in the residential areas and the suburbs of the city are stretching further and further out. Even in the old town some areas are being cleared to make way for wider roads and a huge new airport is being constructed 16 miles from the city in order to accommodate the large jet aircraft of modern air transport.

## An international centre

Compared with the sleepy city of twenty years ago the place is now humming with activity because many international business concerns and organizations have offices and personnel here.

There has been an increase in the number of schools and colleges and in these areas at certain times of the day the locality is teeming with students on their way to classes. While the country was still East Pakistan an area of Dacca was known as the 'Second Capital' because this was being developed with administrative offices. Now that Dacca is the capital of Bangladesh this development has



# usand Mosques



continued because government administration has increased and therefore more offices and official accommodation has been required. In the middle of this area a new Assembly Hall is nearing completion.

## Here to stay

In the aftermath of the war of liberation there were superabundant needs and opportunities for social and uplift schemes. So since 1972 many new Christian organizations, especially those concerned with relief and development, together with missionary societies have begun work in Bangladesh and set up offices in the capital. Many of them have a number of staff centred on Dacca.

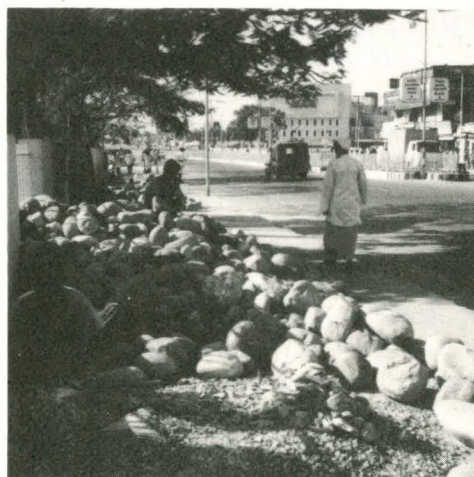
Some short term relief has changed into long term projects and some organizations which came to help in an emergency situation have now adopted permanent programmes. A few years back it was possible to know all the Christian workers who had come to Dacca at the call of Christ. Now it is impossible to count them, let alone know them. This mushrooming of Christian bodies has inevitably led to tensions and, alas, confusion in the minds of national Christians. New organizations which offer larger salaries can cause problems for long established church bodies and so on, but there is yet a very real sense of fellowship present.

## The meeting point

The National Council of Churches has its headquarters in Dacca. It serves as a meeting place and focal point for many church bodies in Bangladesh and on occasions acts as the mouthpiece on behalf of the Christians in this country. It works in many different areas of the church's life. Women's work,



*Rajan Baroi, Secretary of Bangladesh Sangha*



*Road making in Dacca*

Youth and Sunday School, social concerns, economic development, and family planning. All of these are aimed at service in the name of Christ and to the building up of the church.

There is good co-operation among the churches of the city and this produces such united efforts as the Sunrise Service in the main park on Easter morning. At the present time all are engaged in the 'Dacca Penetration Plan' through which Christian literature is being put into every home in the city.

## A change is needed

The BMS began work in Dacca in the early years of the 19th century and there is still the original compound in old Dacca at Sadarghat. In days gone by this was the area where the District Commissioner and many high officials lived, but some of the early missionaries lived in other parts of the old city. The first Baptist Church in Dacca, originally for an English speaking congregation, is on that Sadarghat compound and is the central church of the Bangladesh Baptist *Sangha* (Union) in Dacca. In the beginning the members of the church would all have lived fairly near in the old city but as the city has grown and spread, so the Christians have become a much more scattered community. Some now live in new areas up to ten miles away from Sadarghat.

Distance, with the problems and expense of transport have made it vital and necessary to establish churches in the new areas of Dacca. A permanent site on which a church can be the focal point of Christian living is urgently necessary in such areas together with a well qualified pastor to nurture the Christians.



## **The City of a Thousand Mosques**

(Continued from previous page)

The General Secretary of the Bangladesh Baptist *Sangha* is the Rev Rajan Baroi who lives with his family on the Sadarghat compound where the headquarters of the *Sangha* is located. From his office he maintains contact with the churches and institutions in various parts of the country. Sadarghat in the old days, was very much at the heart of the city and near the centre of communications because it is near the terminal for the launches arriving from other parts of Bangladesh. But today other forms of transport such as road and air are taking over and so the hub of the city has moved. This has created a problem for the *Sangha* as, all the main headquarters of the other church groups and organizations are in the new centre and it feels a need to be near them. It is therefore in the process of selling part of the old compound and seeking a site in the new area of Dacca to develop a headquarters complex.

### **Looking outward**

There is also a hostel for college students on the compound. This is so necessary to provide accommodation for boys coming from our churches to Dacca to study. Then situated on the compound at the corner of a main road junction is the Regent's Park Hall which is mainly a reading room. Thousands pass its doors each day and not a few come in.

In a new suburb of Mohammedpur there is the College of Christian Theology with which the Baptist *Sangha* is associated. The college is playing a vital part in helping to meet the need for more trained pastors and lay readers for the churches.

Dacca is a large city of about two million people striving to become a modern 20th century capital and facing all the complexities which this involves. The problem which confronts city dwellers in Bangladesh are much the same as those met in any other part of the world. Loneliness and a sense of nonentity are the experience of so many. Without the security of a welfare state life, for the majority, is one long struggle to support and bring up a family on very inadequate means. In Dacca there is a vast crowd of people who do not know Christ as Saviour and Lord, so the challenge of this city to a Christian is great and exciting.

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*Rev Robert Sarkar preaching in the Farmgate church*

The Sunday School, the Bible study for the older ones and the Women's Prayer Fellowship are all going well.

However, there are still many Christians who are not attached to a church and it often seems impossible for one man to cope with all the responsibilities here. The opportunities in New Dacca are many and there is a real need for more energetic young men to give themselves to the Lord for full-time service in this area.

# Members Old and New

by Rev Robert Sarkar

After I was ordained in January 1976 I was given the responsibility of the work in New Dacca, an area covering approximately ten square miles and consisting of Maghbazar, Farmgate, Mirpur, Gulshan and Banani. At the beginning of my pastorate there was a Baptist Church of 50 members at Farmgate and a sub-church at Mohakhali. The latter was almost dying because for such a long time it had not been in contact with any other church and for this reason its members were usually linked with Sadarghat, the Baptist Church in old Dacca.

## Discovering the church members

During my first year I spent much time just getting in touch with those church members staying in Dacca who had no spiritual contact with any of our churches. I also used to visit some of the other churches in this new area of Dacca, two of which were the Assembly of God and the South American Baptist Church. Both of these were well frequented by our members because not only were the church buildings spacious but the spiritual nourishment and pastoral care, of which we were greatly lacking, were very fine there. When I first came to the area I felt almost like an intruder amongst these

older church leaders but I was given a warm welcome by them and by our church members and have enjoyed good fellowship with them both.

In the Mohakhali and Farmgate churches there has already been much progress for which we can praise the Lord. Membership has grown at Mohakhali from 18, when I first came, to 30. We have had four baptisms and applications for membership are still coming in. There are now at least ten families who regularly attend the church worship service and partake of the Lord's Supper. We have rented a room and fitted it with seats and a pulpit, as well as starting a small night school for children.

## Young men wanted

The church at Farmgate was founded in 1968 and recognized by the Bangladesh Baptist *Sangha* (Union) in 1974. When I came there were 50 members, now there are 85 and, as at Mohakhali, requests for membership are still being received. A room has been rented where more than 100 people regularly attend the service. Of course, the room is not ideal and we are in great need of a permanent place for a church building.

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7 p.m.

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Rev Raymond H Whitfield  
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Speaker:

Reginaldo Krukilis  
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Singer:

Graham Kendrick

Valediction of missionaries



On 2 April The Baptist *Sangha* (or Baptist Union) School for Blind Girls in Dacca was officially opened. The occasion was a very happy one and Mr Mizanur Rahman, the Director of Social Welfare for Bangladesh, was the chief guest. Tara, Kohinoor, Shahida, Halema, Shanti and Rashida, girls aged seven to twelve years, sang and welcomed the guests with garlands. Kohinoor read some Bengali Braille and little Rashida, aged seven, recited a poem about a fox. The school had in fact been functioning since 10th January, but in April we were officially opened!

### Sleep a waste of time!

In the fortnight that followed the opening two more girls came to the school, Suma, aged eleven, and another Kohinoor who is eight. Suma is rather backward and seems to have been so watched over by a nursemaid that she has never had to walk or use her hands much. The first things she needs to learn are how to feed, dress and generally look after herself and she must have more exercise in order to strengthen her legs. Little Kohinoor, on the other hand, is a live-wire! She always wants to be doing things and is not even very keen on going to sleep at night!

### No armed guard

The need for a school for blind girls has been very evident for some time. Boys were catered for by the government blind schools but there was nothing for girls until the school in Dacca was set up. We are therefore very grateful to the Christoffel Blindenmission (a German Evangelical Foundation concerning itself with the blind, but not exclusively so) who are sponsoring it. Little Kohinoor's mother told us she had been enquiring about a school without success for about three years. Having looked over the school at Dacca she said she was very satisfied and would happily leave Kohinoor with us. In Bangladesh parents do not find it an easy

decision to let their daughters live away from home in a hostel. The father of one prospective pupil asked us whether we had an armed guard! We assured him that this was not necessary, although we did have an unarmed nightguard. Mrs Roy, the housemother, has proved to be ideal in running the hostel. She and her assistant treat the girls with the right amount of firm discipline and love.

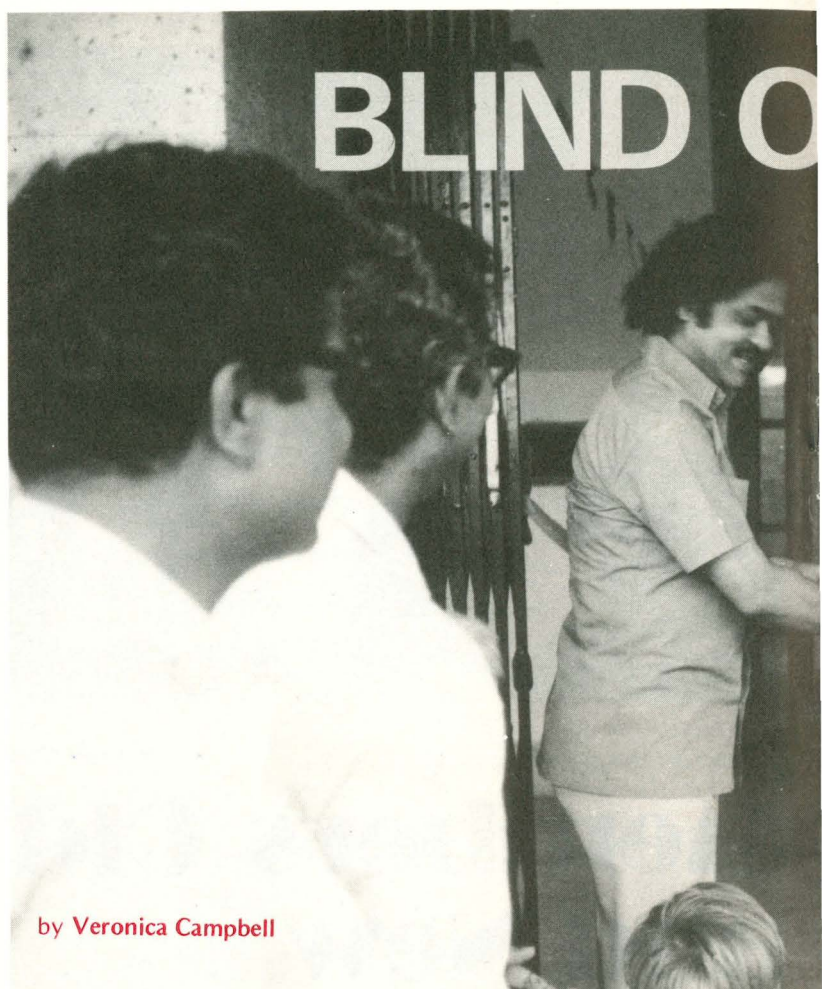
When we first opened in January we had four girls in the school. (We can take 15 this

year.) Joli Ghosh and I were teaching them and on the second day the girls were overheard saying, 'We've been in school two days now, and we've been naughty, but they haven't hit us yet!' Not to be hit was obviously contrary to what their friends had told them about school life.

### Arithmetic for fun

Joli does most of the teaching but we are hoping to have another Bengali teacher after the summer holiday. In addition we shall have the help of Miss Anna Rosa Giese of the Christoffel Blindenmission who has come to help for one year. She is doing a short course in Bengali at present, but has already shown us some new ways of making arithmetic more interesting for the girls. Helpfully the materials needed to make the equipment for the new method were only cardboard, glue, string and paper!

The school is planned as a primary school with just five classes and then at 12 years of age, if a pupil proves to be extremely bright, we will consider her for high school, probably sending her to an ordinary school and giving her extra help in the hostel. But for most girls it will be vocational training



by Veronica Campbell

*Director of Social Welfare*



*Joel Ahmed setting up Braille type for printing*



# OPENINGS



*Opening the Blind School*

when they reach the age of 12. We are fortunate that the National Society for the Blind are opening a workshop and training centre for adult blind people three-quarters of a mile away from us. This is the first adult training centre in the country and it has been agreed that blind girls and women should also be able to train there. So maybe in a year or two some of our older girls will be learning to weave bandages or make chalk at the centre.

## Looking beyond the children

In addition to the primary school, we began, in July to give short courses for older blind girls and women. One of our students comes from as far away as Khulna (80 miles). Others come as day pupils from the 'colony' just a mile away where 21 blind families were rehabilitated after their homes were destroyed some time ago.

For all the teaching, whether children or adults, the only medium is Bengali and there is a great lack of Bengali Braille literature. We are fortunate in that we have received sufficient copies of the Bengali Braille school textbooks for classes one to four but apart from these textbooks there is no

Bengali Braille literature at present being produced for schools. However, with the newly-acquired Marburg Braille roller-press we are beginning to provide some extra material for the children to read. Joel Ahmed, a blind university student, has been working four afternoons a week to set up the Braille type and print this material, which includes Book 1 of a New Reader series and some short stories for children. The next booklet to be tackled will be 'Extraordinary Prophet', a new Bible Society publication in Muslim-Bengali. This will have a wider

circulation as it will also be read by the many educated adult blind men. The Scripture Gift Mission booklet *Daily Strength*, has been produced in Bengali Braille by the Torch Trust for the Blind and we have received a good number, while Mr Kadoya of the Word of Life Press, Japan, has asked us to choose a book and prepare the master copy in Braille and they will print it for us. We are thankful for the help we receive from the world-wide fellowship of those engaged in reaching blind people with the Gospel.

## Boys also interested

Many blind boys have shown an interest in the Bible and this has led us to brailleing a Bengali Good News version of Luke's Gospel. This is being printed by the Lutheran Braille Writers in the USA and its completion will mean that there are three gospels available in Bengali Braille. Again, in response to interest shown, we have produced courses for a Bible Correspondence School. Several blind young men enrolled for the course and a number finished one course while a few even completed two. However, at present we are going through a stagnant period as many correspondents have lapsed. We are therefore working to revive interest and to stimulate new enquiries.

Since August 1974 the Dacca Torch Fellowship has met each month for fellowship and outreach. Recently we decided that we should divide into a Junior and Senior group as it would be better to meet the needs of different ages. The Junior group continues to meet in the World Vision Blind Home on the outskirts of Dacca and the Senior group meets in our new Christian Centre for the Blind.

*(continued over)*



*House mother, Mrs Roy, with the girls*



*Veronica Campbell  
speaking at the opening of  
the Blind School*

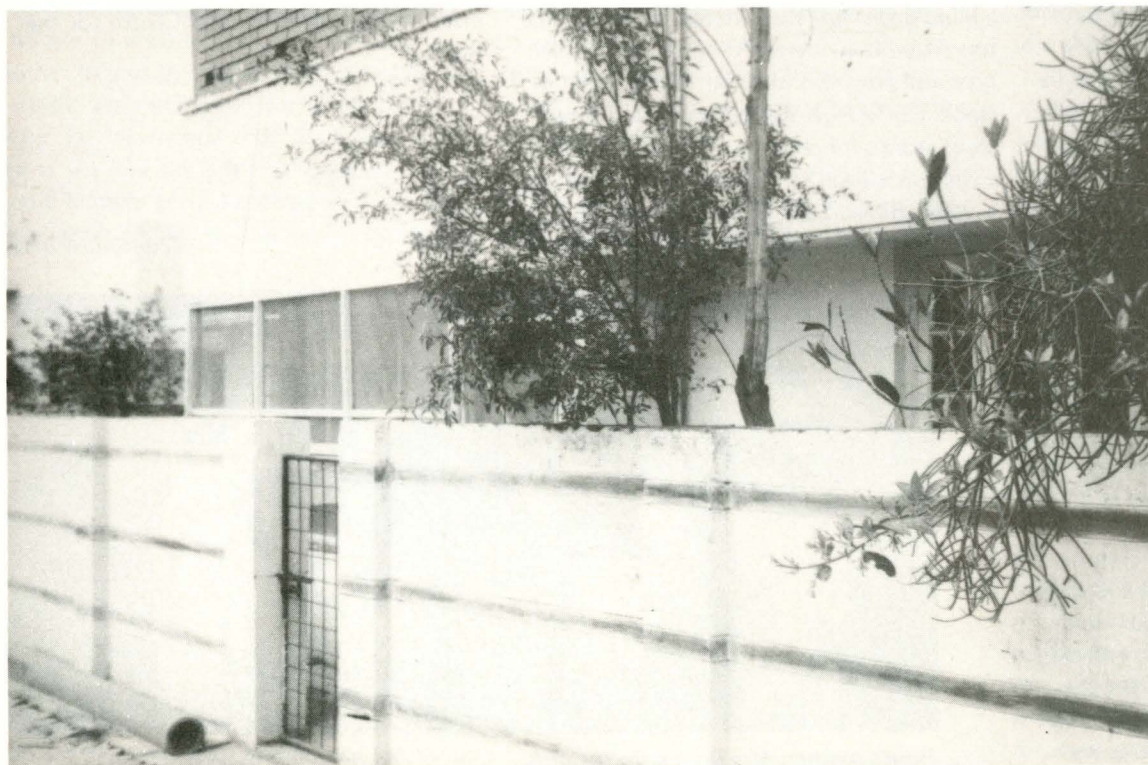


#### **Tomorrow is a new day**

The Braille printing work is based in this new Centre (which consists of two rooms) and the 30 blind young women who produce jute knitted bags for Tearcraft now bring their work to the Centre twice a month, instead of to our house. Recently they have had to halve their production as, understandably, the market for them within

the locality has shrunk. We therefore need to think of new articles which they can usefully produce. Plans for a reading room for the blind at the new Centre will hopefully materialize in the near future. Philip, a blind Muslim convert, finished his college course in May and since then he has been spending his time working at the Centre both on the

Braille printing and in the reading room. Several sighted girls have been requesting classes so that they can learn Braille and there are many blind young women in the city who would attend day classes if we arranged them. The opportunities are endless; we just need the personnel and the time to train them to teach others!



*New Christian Centre  
for the blind in Dacca*



# The Problem Of Children

by Jacqueline Whitelock

What are the hardships, pressures, problems, or whatever you care to call them, that missionaries have to face when they go overseas? Oppressive heat is perhaps one of the first things that spring to mind. Then there are the inevitable hazards of snakes, cyclones, tidal waves or whatever else may come their way depending on which particular country they are in. On the other hand you may consider eating rice for more meals than you can remember to be one of the greatest hardships! These are the sorts of difficulties which seem to loom large in the minds of people at home, and indeed in our minds, too, sometimes before we come overseas, but these kinds of hardships do not take priority for the person who is actually on the mission field. One problem of which I have become aware since coming to Bangladesh is one that can cause much heartache to a missionary family . . . how can the children be educated?

## A pressing need

Until September 1976 the majority of missionary parents in Bangladesh were faced with only two possible means of educating their children. They themselves could teach them using a correspondence course, or they could send them to boarding school in India several hundred miles away. During the last few years parents have thought and prayed much about the possibility of establishing a school right here in Bangladesh, and eventually a group of parents met together actually to plan the setting up of such a school.

## Answered prayer

Last September, almost eighteen months after the initial meeting, the Christian Primary Education Centre was opened in Dacca. At that time there were ten children and just myself to teach them. The school is based on the British system of education and is sponsored by five Christian groups working in Bangladesh, BMS, Bible and

Medical Missionary Fellowship, Swedish New Life Centre, International Christian Fellowship and HEED (health, education, economic development). We had also hoped to have established a hostel by last September in order that children living outside Dacca could be offered a home. Unfortunately this has not proved possible, so the majority of the pupils at present are children whose homes are actually in Dacca. Three children come from other parts of the country, including two of the children of Dr Robert and Mrs Hart, BMS missionaries at Chandraghona. These three are living in Dacca with families who have offered to look after them. They are usually able to go home to see their parents at least once every five or six weeks.

## Striking the right note

The total number of children in the school at present is twelve and their ages range from five to eleven years. Amongst the twelve are five British children, two Canadian, two Swedish, one German, one Bengali and one boy from New Zealand. I began by teaching all the children together but in April I was joined by another teacher who has taken responsibility for the older ones. One of her first tasks was to do some remedial work in singing; after eight months of listening to my dulcet tones the children were in need of some extra tuition!

## Foster parents

For all of us who have been involved in establishing the school the last months have been a time of really trusting the Lord to provide all our needs. To equip a school here is not quite as straightforward as it would be in England and yet, from various sources, we have received so much. Nor is it easy for parents to send their children away from home but the Lord has given them a real peace about this and has provided loving 'foster-parents' to care for their children here in Dacca. Please join in prayer with us for parents and children who face this separation, and for the need of hostel parents to provide a permanent home. Pray, too, that the children will all be happy in their school situation as well as receiving a good education, of course!

*Classroom in Christian Primary Education Centre, Dacca*







*Digging the foundations  
for the new clinic at  
Malikbari*

# GROWTH AMONG THE GAROS

by Veronica Campbell

After a three hour journey by train, followed by three hours on a cycle or in a landrover if one is lucky, one arrives at Malikbari village, the centre for our Dacca Baptist Union work among the Garo churches. Actually, these eight Garo churches are in Mymensingh district (with the exception of one church), but that does not confuse us although it does confuse some!

From Malikbari Rev Marcus Prem Adhikary has worked for over ten years as evangelist and now he is Area Pastor, too, for that district. For the oversight and teaching in these churches he has three other pastors to

help him, only one of whom has received pastoral training. New interest in the north of our Garo district has led to the appointment of a local Christian man, Mr Sangma, as a special evangelist among the Hindus there.

## **Learning to read**

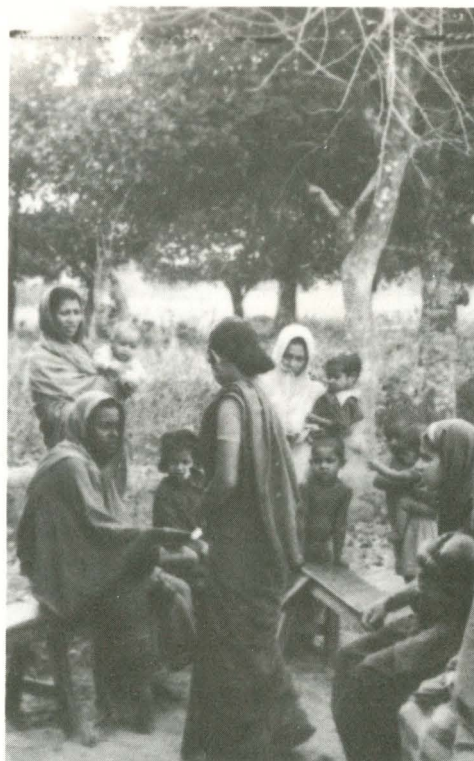
Recently a completely new set of adult literacy lesson books were printed and seminars to teach the voluntary teachers are in full swing in various parts of the country. These books will be excellent in evangelism, too, as they contain short Bible stories and include the account of the death and resurrection of Christ in the final lessons. The Bible Society's New Reader series are planned to follow on after these lessons have been completed and then the pupil will be able to read the Common Language New Testament translation.

In our Garo churches there is a very high illiteracy rate particularly in two churches. One in the north, where Mr Sangma has been appointed, the illiteracy rate is almost 100%. So we are looking forward to a new outreach programme to begin this year using these adult education books both among our own people and among non-Christians.

One young man in Malikbari church is training for pastoral work through the College of Christian Theology and will be attending a six week seminar later this year for more intensive study.

## **New hope for the Garos**

At our annual district meetings, held recently, Rev Subash Sangma, an outstanding Garo evangelist, came to speak. He has offered to



*Patients at the Malikbari Clinic*



*The women and children's clinic at Malikbari*



send a team of ten Garo evangelists, men and women, to spend ten days in different centres, teaching and preaching to the churches. In some cases the spiritual level of church life is very low and there are long standing quarrels and divisions among the members, so we look forward to the ministry of these teams for Garo evangelists can best reach Garo people in their own language, even though everyone has Bengali as their second language.

#### **A new 'hospital'**

In February, work started on the building of the small 'hospital' at Malikbari Baptist Mission. We were delighted when Mr Werner of the Liebenzeller Mission, a German Mission which works with us in Bangladesh, suddenly arrived with five trucks of cement at Malikbari and work actually began on the long hoped for clinic. Tragically Mr Werner was killed by armed robbers only a few weeks later while in Faridpur district, but Mr Joy Nath Baroi, his right-hand man in the building supervision work, is going to be able to continue the building of the clinic.

Since last October Sisters Charlotte and Gertrude (who are Liebenzeller missionaries) have come to Malikbari each month to hold 'mini-clinics' for four or five days at a time and the fame of the clinic has already spread far and wide. The number of women and children attending grows each time and as there is no other medical help in that area the local community is warmly appreciative of this new clinic.

#### **A new centre**

Included in the building programme at Malikbari is a church training centre which will be very welcome and offers the possibility

of short residential Bible training courses for women and girls too.

We have appointed a new pastor to care for the three Bengali village churches in our Dacca Baptist Union. These are all small churches and very far apart, entailing much travelling and battling on trains and buses to reach them but they are, none the less, important centres of Christian witness in their locality. One or two keen young men in two of the churches are greatly involved in outreach among their neighbours and one church has already decided to hold adult literacy classes nightly in their church.



*The women help with the building of the clinic*

## **OCTOBER 2nd**

### **THE SOCIETY'S BIRTHDAY**

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in prayer**

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Rev A S Clement  
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## FOR BRAZIL

**Stuart and Georgie Christine** met at school but followed different studies at college. Georgie trained at Worcester to teach biology while Stuart went to Oxford to read physics. During that time says Stuart, 'the Lord widened our horizons in many ways, not least through our friendships with overseas students.'

After college they found employment in their respective spheres and later were married. They then lived in Derby and joined the Broadway Baptist Church. Both acknowledge their indebtedness to their former churches as well, Chelsea Baptist Church, Nottingham, and Mansfield Road, Nottingham. The Lord then called Stuart to train for the ministry and this training took place at Spurgeon's College and whilst there the call came to serve in Mato Grosso, Brazil. They begin their language study in Campinas. 'From the beginning the Lord has most graciously guided us,' they write. 'He has not failed us in England and we know He will not fail us in Brazil.'

## FOR TRINIDAD

The **Rev Norman and Mrs Margaret Walker** were both teachers and were baptized and married at Durham City Baptist Church. Norman, having received a call to the ministry, trained at Regent's Park College, Oxford. Their initial call to serve in the West Indies came as a result of a sermon preached by Rev Dr Horace Russell of the United Theological College of the West Indies when he visited Oxford. It was thought wise to gain pastoral experience in England and from 1972 Norman has been pastor of St Paul's Baptist Church, Skegness, while Margaret has been teaching at an ESN school for senior girls.

Now an invitation has been received from the Trinidad and Tobago Baptist Union for Norman to be pastor of the Baptist Church at Point Fortin, a town on the south-west coast of Trinidad. He will also be involved in the training of local pastors.

They look forward to leaving for Trinidad in October and say they echo the words of the Psalmist, 'The Lord will fulfil His purpose for me' (Psalm 138:8).

## FOR ZAIRE

**Olive Satterly** accepted Christ as Lord and Saviour through the teaching and witness of leaders in the Sunday School and Girls' Brigade. She was baptized and received into membership of the Dagenham Baptist Church (Oxlow Lane) in Essex.

Through the interest of Dagenham ministers and churches, through BMS Summer Schools and working at the Mission House in London for two years, she felt involved with overseas missionary work. Soon after commencing nursing training she knew that her own interest would mean an even greater involvement, by offering to go abroad.

Since then I have received guidance that this is really God's plan for my life. 'By the working of the Holy Spirit through the scriptures, pulpit ministry, as well as Christian friends, His will has gradually been confirmed to me,' she writes.

In July 1977 Olive completed a course at Selly Oak Missionary Training Colleges and is now doing French language study in Brussels, and Tropical Medicine in Antwerp, Belgium, prior to going to Zaire.

'I am happy to share in the work of the Christian Church in Zaire, and go in the confidence of our Lord's promise, "... and lo, I am with you always".'

**Wilma Aitchison** became a Christian in her early teens and after her baptism joined the Cowdenbeath Baptist Church. She was an active member of the Christian Endeavour. Her ambition was to be a teacher but the Lord led her into nursing and gave her a love for this work.

She qualified in nursing and then in midwifery and while doing the latter training at Nottingham she shared in the Lay Witness Fellowship. Wilma now goes to Belgium for language study and for the tropical medicine course, after which she goes to Zaire. She says, 'I have much for which to praise the Lord, but most of all I praise Him for Jesus Christ my Saviour.'

# Called



*Stuart and Georgie Christine*



*Norman and Margaret Walker*



*Olive Satterly*



# by God

## FOR ZAIRE

**Pat Walton's** home town is Sheffield where she trained as a nurse. She had qualified in nursing before she became a Christian and then the call to missionary service presented itself through a magazine article on Zaire. As a result she was led to undertake midwifery training as well which she did at Nottingham and there first came in touch with Baptists. She was baptized in the Queensbury Baptist Church, Nottingham, where she is now a member.

Pat, also, is going to Belgium for language study and tropical medicine and then on to Zaire.

## FOR BANGLADESH

**Helen and Greg Smith** are members of Rising Brook Baptist Church, Stafford, and after a period of training at St Andrew's Hall, Birmingham, leave for Bangladesh in October.

Helen is an enrolled nurse and Greg a Quantity Surveyor. Greg will fill the position of Estimator/Accountant in a new building team. They became Christians and were baptized at Newcastle-under-Lyme. They began to feel unsettled as they became more aware of the paradox between their own lives and the lives of underprivileged people. They committed their future to the Lord in prayer having become interested in missionary work by deputation visitors.

God wonderfully led them and confirmed His will for them in many ways, culminating in a request for Greg's skills from the church in Bangladesh. In this time they learned much about faith and obedience, and now look forward to their time spent in His service.

## Legacies

	£	p
Mr F Beazer	400.00	
Mr E L Betts	100.00	
Violet L Bower	100.00	
Miss E K L Brinkworth	742.47	
Mrs M G Coles	1518.22	
Mrs J Crocker	367.45	
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Miss F L Harvie	289.80	
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Mrs H G Price	681.82	
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Miss V D A Silcocks	150.00	
Miss M N Thorne	980.00	
Doris E Wilson	100.00	
Miss H Young	20.00	
Miss W Palmer	100.00	

## MISSIONARY MOVEMENTS

### Arrivals

**Miss P James** on 8 June from Cuttack, India.

**Miss J M Flowers** on 11 June from CECO, Kimpese, Zaire.

**Miss P Grimstone** on 11 June from IME, Kimpese, Zaire.

**Rev F W J and Mrs Clark** and family on 18 June from Cascavel, Brazil.

**Miss A Flippance** on 18 June from Binga, Zaire.

**Miss H M Hopkins** on 28 June from Ngombe Lutete, Zaire.

**Mr P Chandler** on 28 June from Bolobo, Zaire.

**Miss B L Fox** on 28 June from Bolobo, Zaire.

**Mr J G Davies** on 29 June from Chandraghona, Bangladesh.

### Departure

**Mr L Alexander** on 29 June for study in Brussels, en route for Pimu, Zaire.

### Death

In St Helier, Jersey, on 13 June, **Mrs F E E Le Quesne**, Elected Member, General Committee 1927-1941; Honorary Member, 1941-1977; Chairman of Society, 1953-1954.



*Wilma Aitchison*



*Pat Walton*



*Greg and Helen Smith*

## ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address. (1-30 June, 1977)

**General Work:** Anon: £5.00; Anon: £10.00; Anon: £60.00; Anon: £70.00.

**Medical Work:** Anon: £17.00;

**Relief Work:** Anon: £15.00.





College of Christian Theology, Bangladesh

# CCTB

by Mrs Denzil Baker

The College of Christian Theology came into being in 1968 because there were Christian leaders in the country who were convinced that it is impossible to build a strong church without trained leadership. One church leader recently shared the problem of his denomination. He stated that for 150 or more congregations there were only 12 men adequately trained for the responsibility of caring for their people. The other men, sometimes assuming the responsibility of more than one congregation, were doing so having received very little or no Bible training. The College of Christian Theology is dedicated to changing this type of situation.

## What is CCTB?

The College is a group of some 11 mission bodies and denominations working together for theological education in Bangladesh. It is based on an education by extension programme. That is, courses are written in programmed format so that the student can study at home. Arrangements are made for students studying the same courses to meet regularly with a tutor in order to discuss the material and receive help where necessary. Training by extension is a particularly suitable method for the majority of churches in the country for two reasons. Firstly, the cost of such an education is considerably less than that of a residential course of training. Secondly, the natural church leader is often a mature man with a family and the obligations that go with it. For such a man to be taken away to a residential course for a number of years would be quite impossible. Then, too, one might ask, 'What happens to the church while he is away?' Theological education by extension provides on-the-job training.

## Living in is important

However, it would be fair to add that there also seem to be disadvantages. Perhaps the two most mentioned are that to receive training by extension involves several years before a certificate is gained, and sometimes such a method is lacking in the fellowship and mutual encouragement that a residential course offers. Because the first criticism especially seems valid the College has recently moved into larger quarters where it can house up to 30 people to attend the College seminars. The plan is to offer the same person opportunity twice a year to come to seminars of either ten days, for the LTh degree, or six weeks, for the certificate level. The seminars give short periods of concentrated study which help a student more speedily to build up his credits and at the same time ample opportunity is provided for fellowship with others of like mind and faith.

## Building the church

The College has not been without its problems. The two most serious, until recently, have been the unsettled situation in Bangladesh generally and the lack of adequate staff. With conditions in the country greatly improving and staff needs gradually being met the College now faces a new era of usefulness in the building of the Church in Bangladesh. Although we rejoice in the fact that there are 160 people studying various courses and at different stages in their education we need greatly to increase this number. The harvest truly is plentiful in this country of some 80 million souls. Pray with us that the Lord of the harvest will call many who will be willing to prepare themselves to be reapers in these days.

# REGENT'S PARK HALL



by Rev Paul Biswas\*

Regent's Park Hall is open every day from nine o'clock until twelve in the morning and from four until seven in the afternoon. Bibles, Christian books, daily newspapers and magazines in both English and Bengali are available for anyone to read.

## The passer-by

Each day up to 150 people come into the Hall. Some are students from the university and colleges who come to study, and there are a considerable number of passers-by. Many express an interest in the Christian faith but because of social and cultural pressures, and also financial difficulties, they are not able to accept it for themselves. At the moment there are two Hindu families and a *Maulana* (teacher of the Islamic faith) who are receiving instruction and wish to accept Christ. Indeed people come from many different parts of the country to learn about the Christian religion. The Muslims are continually raising arguments against the Bible and Christianity so I try to help them understand by comparing the teaching of the Bible with that of the Koran. Especially I attempt to correct their wrong ideas about the Christian faith and many are drawn to Christ by this means.

Regent's Park Hall, therefore, is an important and central place for making the gospel known. From time to time books are given away free to the poor, and we are grateful for your support which enables us to have more books to distribute. Please pray for the work in the Hall and the many contacts being made as we seek to proclaim the saving knowledge of Christ.

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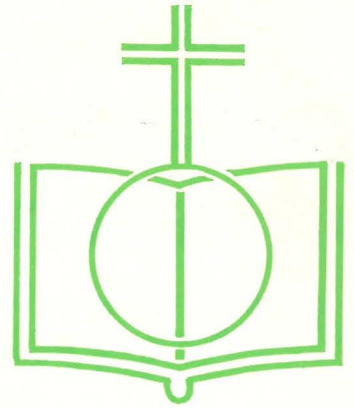
\*Paul Biswas, brought up as a Muslim, was converted several years ago. He has served as a pastor in different places, always giving particular emphasis to work among Muslims. For the past 15 years he has been working in Dacca at the Regent's Park Hall.



Missionary

# HERALD

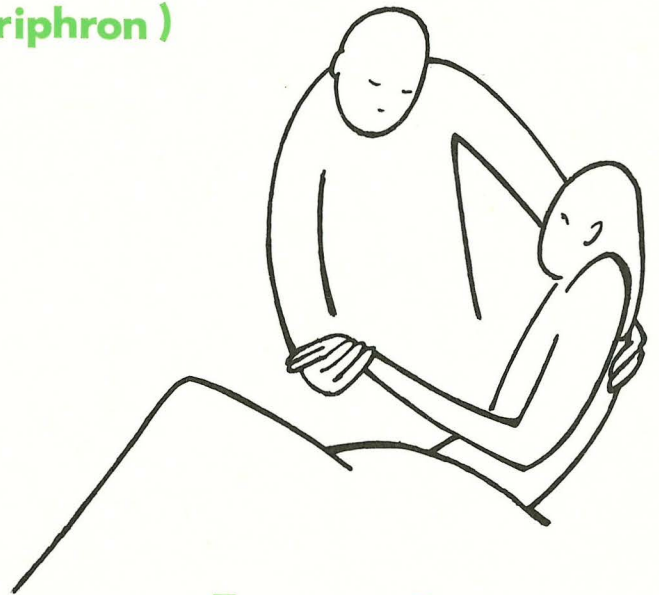
The magazine of the Baptist Missionary Society



OCTOBER 1977

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# CLIMBING THE STAIRS TO A HEALTHY START..

by Dr R Rathbone

In order to reach the Medical Department at the Mission House it is necessary to climb four flights of stairs! Only those who are sound in wind and limb arrive. There was clearly planning with considerable insight at some stage in the past!

## Making sure

A missionary will probably have had his or her first contact with the department as a candidate. Before being interviewed by the Candidate Board the applicant will have had a full medical examination to ensure that he or she is of sound health physically to live in a different climate and is emotionally capable of withstanding the pressures of missionary life overseas. Sometimes a problem is discovered and the Candidate Board is then advised whether or not the condition is likely to respond to treatment and, in the event of the candidate being accepted, how long it might be before he or she would be fit to commence service.

Once it is known that a candidate has been accepted and to which field he will be going, the medical department advises concerning vaccinations. It is not just a matter of conforming with the regulations of the country concerned but also considering which other immunizations would be wise in order to protect the missionary as fully as possible. Included in this is protection against malaria and tablets are provided for this purpose, usually for the whole length of the term of service. Information is also given about taking care of one's health in tropical climates. A few weeks before actually going overseas the missionary has again to climb the four flights of stairs for a final health check.

## Circumstances alter cases

While overseas the degree of contact varies enormously. Clearly if there are no health problems then there is no reason to make contact. If however problems do arise then much depends on the services available in the locality. In some situations there may be a mission hospital to which the missionary can go, or the local care may be good. But sometimes it is necessary to advise a missionary to travel to a particular centre to obtain a specialist's opinion and occasionally suggest that they should return home for treatment. In the event of this happening arrangements will be made for admission to a hospital here in this country or an urgent appointment will be made with a specialist. The missionary will be met by someone

from the department at the airport whenever possible and the appropriate help and information given. Happily this situation only rarely occurs.

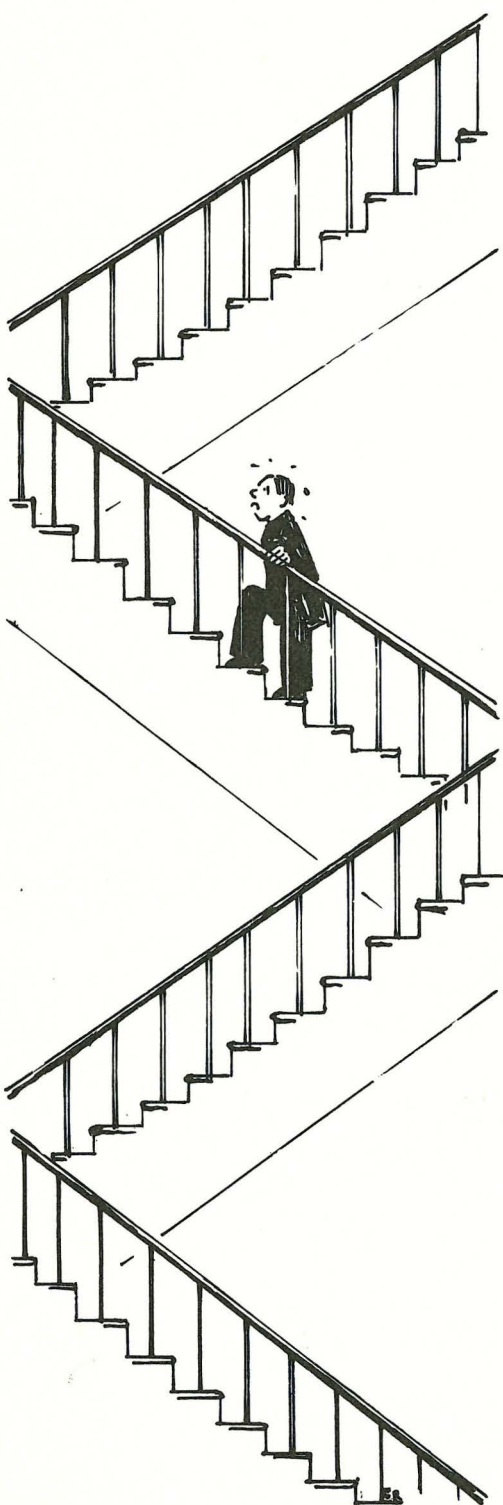
When the missionary returns on a normal furlough they are seen at the Mission House for a full medical check as soon as can be conveniently arranged. An examination is carried out and a number of tests arranged to try to exclude any unsuspected tropical illness. The services of the Tropical Diseases Hospital, which is conveniently located, are used for this purpose. If something is revealed the missionary is advised how to obtain treatment. Should an illness or health problem come to light during the examination then, as at the candidate stage, arrangements are made for investigation and treatment, if necessary by a specialist.

## The use of the furlough

It is during the furlough period we hope to be of particular help. There is a fully trained nurse in the department every day and available on the telephone. When someone is visiting the Mission House they often brave the four flights and have a word with her. Such a conversation will frequently dispel a worry or ensure that the correct medical advice is sought. In the event of someone being admitted to hospital she will try to visit them if at all possible. Towards the end of the furlough the missionary's health will be reviewed together with the vaccinations. He or she will be given another supply of anti-malarial tablets and perhaps be asked to take to a colleague on the field a special course of drugs which cannot be obtained locally. Supply of such drugs is arranged by the department and the cost met by the Society, as is a large proportion of the cost of medical treatment overseas.

## The strains of service

In this day and age of easier travel terms of service overseas have tended to become shorter. Consequently furloughs are more frequent but proportionately shorter, which sometimes creates problems if a course of treatment is necessary. This trend means that a physical illness is less likely to reach an advanced stage and if an emergency occurs a flight home can usually be quickly arranged. However the pressure of working in some situations is perhaps becoming greater with the difficulties of the developing nations and the upsurge in nationalism. These pressures can, and do, influence health. The Medical Department tries to provide a service for those overseas in a preventive way and also be someone to whom they can turn in times of need.





THE  
MAGAZINE  
OF

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Rev H F Drake, OBE

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Rushden, Northamptonshire

# COMMENT

Anyone who has been abroad and suffered the misfortune of being ill will have no illusions about the boon of our national health service, despite its imperfection and its cut-backs. Even if an overseas traveller has avoided accidents or illness it is likely they will have gathered something of the cost of medical attention in other countries.

In these countries, which are often designated 'the west', whether they have a national health service or not, most have a very good ratio of doctors to patients. It is therefore not easy for those living in these favoured areas of the world to appreciate that in many parts of the so called third world the number of doctors to attend the sufferers is lamentably low and that many people are removed from a doctor by many many miles.

Even if it is possible to devise a means of getting a sick person to a hospital the family concerned is faced with a frightful dilemma. Who will go with the patients to prepare their food? How will the children who have to be left behind in the village be cared for? Who will cultivate the land while those necessary are away at hospital? Since in the village one lives off the land, how will one get money to buy food in the town where the hospital is?

These and many more such questions have to be faced and answered and this is no easy thing. Indeed the problems seem so great that many do not even bother to try and the one who is ill goes on suffering.

Advanced medical knowledge is able to protect us against so many things which a few years back were quite serious illnesses so that today we think nothing of such diseases because there are drugs to control them. But what happens when there is a disastrous shortage of drugs as in Zaire? What do you do when a simple children's illness like measles becomes a killer because the child's body just hasn't the natural resistance to it?

Prevention then becomes more important than cure. There is an urgent need to teach hygiene and to persuade people that nutrition can play such an important part in the well being of the community.

For example, smallpox, with its ghastly disfigurements and the scourge of so many parts of the world, has been practically eradicated through vigorous public health programmes.

Through similar campaigns measles is now being attacked, and hopefully, by immunization, this will be brought down to the level we enjoy in the west, but here again this process is hindered by a shortage of vaccines in Zaire.

The question we have to ask is, 'Is it the right of everyone to have medical help available in their time of need?' It is quite clear how Christ viewed disease. He regarded it as against His Father's will and as a disrupter of the fulness of life He proclaimed. As Christians then, walking alongside the Lord, we have an obligation to engage in the healing of the body and the prevention of disease as we declare God's love and concern for the whole man.

In so many parts of the world today our missionaries are engaged in this great battle against disease and against the causes of illness. Under fives clinics and public health programmes are organized to build up a knowledge among the population which will help them to combat the attacks of disease.

In this issue we have invited a number of those employed in this great work to tell something of their share in the work of healing but we have not only invited nurses or doctors to speak. We have also taken a look at the administration aspect and the building side of the hospital service overseas, and the part played by local custom and superstition.



# HEALING IN CHRIST'S NAME AT PIMU\*

by Kathleen Ince, nursing at Pimu, Zaire



As I was shown round the hospital for the first time I tried not to look horrified when I saw a nurse, wearing neither a sterile gown nor even a mask, deliver a baby by the light of a small hurricane-lamp. I was then taken to one of the main wards which sounded more like the local market place than a hospital; babies yelling, children playing and people talking nineteen to the dozen. There were some beds without mattresses, others without sheets and not a nurse in sight. The one nurse on duty that evening was delivering the baby. Such was my first taste of life in a mission hospital.

## Finding the sick child

One of my early tasks was to nurse a seven-day old baby girl who was ill with tetanus. My attempts to give her sedation and quietness were somewhat frustrated by a convoy of wailing relatives. Having overcome this first problem, I would then, very often, find the room empty when I came to attend the sick child. Sometimes I would discover Mum sitting outside under a tree giving baby a bath. Other times I would be told that Mum had gone off with her child down to the river for water, into the next village for food, or to the local witch-doctor to find out why the baby was ill. My question, six weeks later, was not, 'Why was the baby ill?' but 'How on earth did she manage to get better?' I soon became aware that nursing in Pimu was very different from that prescribed in the text books!

I had much to learn about the life style of the people with whom I had come to live and work. Again in my early days there, I was with a group of student nurses dealing with fractures in a first-aid class and explaining all the correct procedures prior to transporting the patient to hospital.

'What do we do if we're thirty miles from a hospital?' asked one. 'Anyway' said another, 'the local medicine man can deal with fractures.'

## The nagging question

I had to face many probing questions from the students but found that I was also asking myself questions. 'Why didn't the parents of this sick child bring him sooner?' 'Why didn't this mother in labour for three days come before her baby had died inside her?' I was angry and hurt by my failure to win the battle against pain and disease; angry and hurt that people suffered so unnecessarily. It was easy to blame them for not coming to the hospital sooner. 'But why didn't they come?'

Because first of all they would try their own methods of treatment, or those of the local dispensary. Perhaps they would go to the witch-doctor in order to find out the cause of the illness and to buy a fetish to protect the sick one. Even when all these failed, the decision to go to the hospital would still have been a difficult one because it meant leaving children behind, leaving the security of family and village and leaving the garden which was the source of their food. It meant having sufficient money to make the journey



A village clinic





## Accommodation for relatives

whole person and illness must be seen in this context. So often people come to the hospital to find relief from their symptoms but they also visit the witch-doctor to find out why they are ill. Surely here is a ministry for the Christian nurse who serves the One 'in whom all things hold together'. Jesus Christ forgives the sinner, he heals the sick, he feeds the hungry, he casts out devils, he releases people from the fears and powers which control them. Only he can bring man true wholeness and healing.

and to buy medicine and food while at the hospital, and in the case of the young mother it meant finding someone to carry her there.

### Going to the people

Sometimes the journey for treatment can take two or three days, as the hospital at Pimu serves an area the size of Wales. It can reach the people around its doors without difficulty but what about those who live further away? A minority will come to the hospital but many more will suffer in their own villages. A large number of the diseases encountered in Zaire are preventable, for example measles, whooping cough, polio, tuberculosis, intestinal worms, venereal disease, and dysentery. So public health work is of great importance. Each month 18 villages are visited by a team from the hospital and every effort is made to get the chiefs and the menfolk, the influential people in the village, to attend the sessions. There are antenatal clinics and clinics for children under five years old. Much can be achieved in the way of preventing diseases as long as vaccines and drugs remain available and vehicles and fuel continue to make the villages accessible.

### The dilemma

Yes, it is obvious in theory that prevention

is better than cure, but not so easy to apply when on a public health trip you meet a family with a sick relative and they beg you to take them to the hospital, 20 miles back along the road. Is it to be prevention or cure? Do you deal with a 100 children waiting in the village ahead of you for vaccination or a sick person needing urgent treatment at the hospital? In front of a distressed family a calculated decision has to be made in terms of time, precious fuel and, of course, lives to be saved.

So the work at Pimu goes on. Diseases are prevented, sicknesses treated and nurses trained. The vision is there but often it becomes obscured by unavailability of drugs, shortages of fuel, broken vehicles, lack of trained nurses and tensions between national and missionary staff. However, all this is only part of the story; the treatment and prevention of disease is only one aspect of the ministry of healing.

### More than physical health

It is easy to be so busy attending to the routines of medicine that people become excluded. I believe that if as a medical missionary I am only offering physical health, then I am failing my African brother and sister. Christ came to make people whole, and healing is more than an absence of physical symptoms. It involves more than pills and operations. The people we treat are not just a case of tetanus, a girl in labour or a child with measles. They are people who belong to a family, people who are part of a community and people for whom right relationships are so important.

They are also people whose body, mind and spirit are not segregated into separate compartments; together they form the

### Wholeness means sharing

Wholeness does not come only from the surgeon's knife and the nurse's injections. Wholeness involves sharing life. So often it is easier to give than to share because sharing means involvement and this can be costly. But this is what healing is all about: sharing birth and death, work and relaxation, sharing joys and sorrows, sharing pain and fear, all the events which make up life, but above all it means sharing Christ who alone brings meaning to life. The medical missionary is then not totally absorbed with the temperature chart and the infected wound but is involved in counselling, confession, forgiveness, and helping people to find release from fears and powers which make them less than whole. In giving out pills to relieve a woman's abdominal pain, one can fail to see that the real pain is caused by fear, fear that her husband is blaming her for the death of their child.

Through sharing, life becomes so much the richer. Instead of seeing a ward full of relatives who are a nuisance one begins to see the value of people being cared for by a loving family who, though they do not appreciate the importance of quiet, certainly appreciate the strength of right family relationships and understand that life is not individualistic but is as a member of a community.

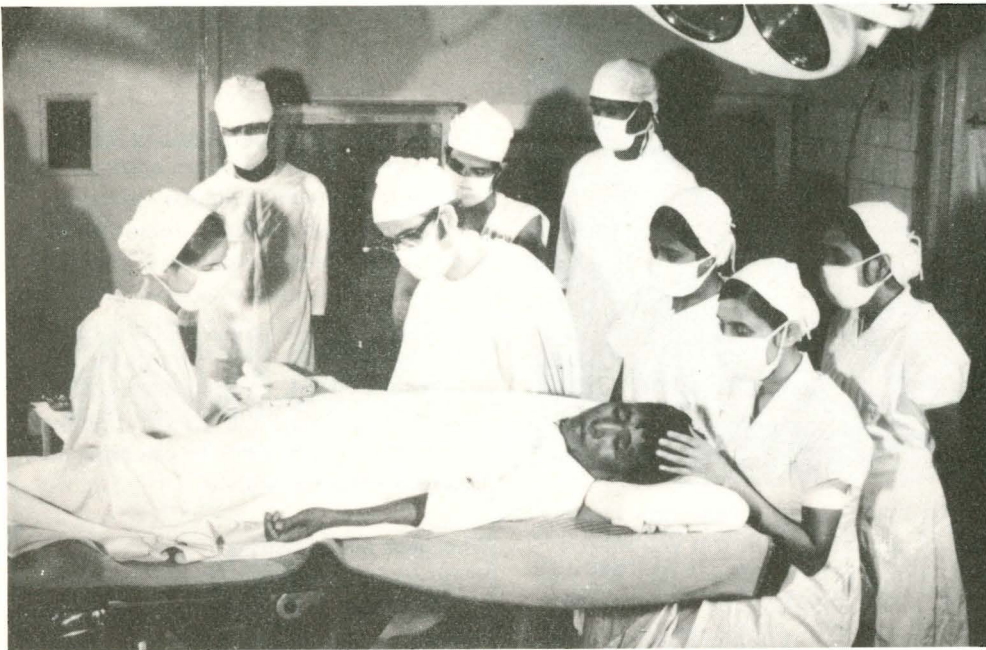
It is in sharing life, the good and the bad, the sad and the joyful, as well as in preventing disease, treating illness and training nurses, that we as medical missionaries can play our part in bringing true healing, that wholeness which can only be experienced through Jesus Christ.

★This is the address Miss Ince gave at the Annual Assembly medical session and which we were asked to print.



*A group outside the hospital*





# WORKING OF THE

*Operation at Chandraghona Hospital,  
Bangladesh*

'Would you care to join us in the Operating Theatre one morning when you are not too busy in the office? I think you would find it interesting. I have a gastrectomy booked for Thursday if you could be free then' said the doctor one day.

## Lost in wonder

Thursday dawned... with some apprehension I, the hospital Administrator, prepared to enter the theatre wearing the regulation gown and wondering whether my head and stomach would rebel at the strange and gory sights. However, I need not have worried on that score. I found the operation so interesting and absorbing and the surgeon's skill as he undertook the intricate work so impressive that all else was forgotten.

What extensive knowledge of the human body is needed by the doctor and how courageous he must be to accept the responsibility under God for the life of another person and make the necessary vital decisions as the operation proceeds! I found impressive, too, the skill, knowledge and discipline of the supporting team in the theatre.

## Office work laid bare

I then let my thoughts turn to comparison. Supposing I invited the surgeon to visit my department in return. Would he find anything impressive or anything to admire in the maintenance, supplies, general office or accounts work of the hospital? I felt he might well express surprise should he visit the stores and discover how wide a range of medicine is kept. Then again he would certainly feel exhausted at the end of the day if he joined the Stores Manager in a buying trip to the city, twenty five miles

away. He would need to leave early in the morning by the hospital vehicle and spend the day, at some seasons of the year, in intense heat and humidity, or at other times in torrential rain, going from warehouse to warehouse in search of drugs which are in short supply yet so vital for the continuation of the work of the hospital. There are many other items also which need to be sought and bought at reasonable prices.

## Emergencies happen

Of course there would be no need to remind the surgeon how dependent the theatre is on the co-operation of the Maintenance Supervisor and his staff. Their expertise in servicing equipment such as sterilisers and dealing with emergencies such as fixing up a temporary supply line in the event of a power failure is so important. What long and exhausting hours of work are put in by the construction and maintenance sections to restore the situation to something like normal in times of flood and cyclonic storms when power and telephone lines, water supply pipes, fences, even houses and other structures are damaged, often all at the same time. It is no easy matter either to maintain vehicles in running order when spares are practically unobtainable or very expensive and road conditions reflect the violence of the monsoon storms.

## Four and eight are equal

Yes, there is certainly some drama and excitement, skill and endurance demonstrated in dealing with situations arising from the damage caused by storm and flood, and in other emergencies which arise from time to time. It is true that the office has a contrastingly quiet time on the whole but there are occasions when pressure of work

can be great and certain qualities are called for which may well draw commendation. Those clerks, for example, whose mother tongue is Bengali. How persistently they work preparing, calculating the figures and typing bills in English. For them the figures can be particularly confusing because the figure four in Bengali is indicated by the same symbol as the figure eight in English! With most of the records written in English clerks, cashier and accountant must all be competent in that language as well as in their own tongue. It is true that there is not the inescapable discipline of having to meet the patients' needs on time, but there is another form of discipline provided by the deadline for the weekly payment of wages to the casual workers and the monthly salaries for the staff together with the stipends for the students. Woe betide the office staff if there is any delay with such payments! Dire penalties await, too, if the accounts are not complete in time for the annual audit and how many painful and exhausting hours can be spent balancing the books!

## The main requirements

What, I wonder, would the doctors and nurses feel is most necessary and helpful to them as they carry out their 'front line' duties? Suitable staff and premises; an adequate supply of medicines, drugs and equipment; regular and expert maintenance of plant and machinery and the knowledge that this will be done promptly when requested. These, it would seem to me, are the main requirements, but sometimes the implementation is delayed or hampered by lack of funds at the time. This may be due to the fact that in a number of cases, for good reasons, treatment is not paid for on the spot and there is a waiting period while



# AS ONE TEAM

*The entrance at Chandraghona Hospital, with a baby taxi*



bills are prepared and sent out to be settled when and how the patient can manage. This results in an irregular and often inadequate cash flow so help has to be sought from the Society or other Funding Agency towards this need of working capital. Budgetary control of expenditure is of course very important but how difficult to estimate future income from patients' fees and to ensure that, under the pressure of work with a limited staff, the books are kept up to date so that the present financial position can be speedily ascertained and steps taken to reduce expenditure as and where necessary.

A shortage of funds for day to day running of the institution may also be due to lack of faith in asking for help. It is well known that it is always easier to encourage donations for pioneer and extension work on new buildings and projects than for the maintaining of existing work and property because this seems less exciting and glamorous. There is therefore a tendency when budgeting to assume that annual grants for day to day expenditure will have



*John Davies*

to remain at much the same figure from year to year. If however certain essential expenditure is not being adequately covered, such as maintenance of property, depreciation of plant and equipment and the like, then to act on such an assumption is neither wise nor an act of faith. We should make the needs known and ask in faith!

## Extra activities

It is good to record that there are other areas in which faith is being exercised with the result that valuable grants have been requested and made available for the construction of essential new buildings. We thank God for these grants and for the builder provided to supervise the work. Furthermore the Medical Superintendent in recent years has prepared an annual budget covering the estimated needs for supplies and equipment unobtainable in Bangladesh and for special construction work and projects for the improvement of facilities within the compound. This budget has been very generously considered and implemented by a West German charitable Funding and Mission Agency.

The hospital does not receive any grant from the government of the country but good relations exist with various officials and help would not be refused without good cause. Leprosy patients are for the most part very poor and pay virtually no fees, but the leprosy work on the other hand is supported by an annual government grant. The work of clinics serving the people where they live is particularly favoured by government health officers.

There are many activities from time to time within the compound which do not come

directly under any department but which are very much a part of the life of the community and benefit many folk. These claim much time, thought and energy on the part of those called to organize them. The Medical Superintendent is often to the fore in initiating and organizing such activities which may involve the setting up of a large marquee and other arrangements to make the compound a suitable venue for a Christian Medical Conference, a Training Camp or Revival Meetings. Many people can be influenced and helped by these occasions and such events are deserving of much prayer.

Very worthy of mention, too, are the activities organized at Christmas and New Year for which there are many helpers from the church and hospital. The weather at that time is perfect. Brilliant sunshine with a moderate air temperature during the middle hours of the day are ideal for organized sports and for the open air fellowship love feasts. These are of rice, curried fish and meat for the families of church members and congregation. Patients, too, are presented with a special gift of fruit and confectionery on Christmas Day and those able to walk or are easily transportable have the opportunity of seeing scenes from the Bible nativity story acted by the children of the Sunday School.

The healing ministry is undoubtedly the spearhead of the Lord's work in a mission hospital but as we have seen there are many sides to the work or as St Paul puts it 'the body has many members . . . set by God as it has pleased Him'.

by John Davies



# Another View of Working

by L F Wallace

\*This article has been reproduced from *Building Technology and Management* by kind permission of the Editor. The illustrations are by George Craig. Mr Wallace writes about work at Chandraghona Hospital.

I thought it might interest readers to hear a little about work in under-developed countries through my own experience as a happy and content voluntary worker, mentioning not money, but the problems, misunderstandings and confusions which can arise in the course of work.

Before I launch into my adventure story let me relate a few facts about this new country, Bangladesh, which covers 55,000 square miles and has a population estimated to be 80 million. The country, at the head of the Bay of Bengal, is almost entirely flat. It is a region of great rivers (Ganges, Brahmaputra, Padma, Jamuna and Meghna), lakes and islands. In the summer monsoon season the area floods extensively. Land is almost entirely used for agriculture and the countryside is lush, green and fertile. All the cities and towns, with the exception of Chittagong, lie on flat alluvial ground and

each one is heavily populated with their streets very crowded.

## From Northern Ireland to Bangladesh

When I left Northern Ireland for Bangladesh, I had eight years experience in the building and civil engineering industry with contractors and with the Local Authority.

When I arrived in the country and was driven from the airport to my first destination, I noticed many things: open drains, shuttered windows everywhere, flat roofs and steel security screens over the windows of large houses. Buildings were of many types 'pukka' (brick or concrete) and 'kutcha' (tin, bamboo, grass). But for countless people the road was the bed and the sky the blanket.

I remember saying to myself, 'No problem supervising here; bricks and concrete seem to be well known materials and are much used, so I should have no difficulties'. With that I settled into my seat content that I would have my building up inside two years and return home to building sites in the UK.

The first two months were spent in language study, getting orientated and trying to fit

into the culture, which is essential in order to have a happy relationship with the national fellow workers. For example, the simple sign of 'thumbs up' for okay is used for something very different here, so you can see how easily simple expressions can cause offence without your knowledge.

## Unexpected responsibilities

Eventually I moved to my permanent base at Chandraghona in the Chittagong Hill Tracts, a district of hills rising to 3,000 feet, bordering on Burma, and largely inhabited by tribal people. It must be the most beautiful place in which I have ever worked, surrounded by hills and with a river close by which has a constant stream of boats ferrying people and their supplies to and from the 'bazaars' (markets). The people are the friendliest I have met. In spite of their poverty they are very hospitable and to refuse a cup of tea and a local biscuit would cause great offence. It can be very trying having to drink tea at every call but it is a blessing when you need a rest out of the heat and a drink to quench your thirst, as local water is undrinkable unless boiled.

Next I began to find out about my project. I made my way towards the main hospital building to enquire about my work and about the plans. I discovered that a building committee, to which I had been co-opted, would be meeting shortly. In due course I joined the other members and before I knew it I was secretary then before I had time to blink over that the convenor said he was going on six months furlough and proposed me as acting convenor. But there was more to come. I was told calmly that I had to build four buildings and that I had to prepare the drawings and estimates, order the materials, keep the accounts, and organize the construction work! I was getting into a state of mild panic and kept thinking that at home there is a person for each one of these jobs and how much more I would need the



*'Thumbs up' means something different...*



# Overseas

assistance of these specialists in a strange environment.

## Things add up to 'Help!'

I resigned myself to attempt the project, spurred on by one thought: I would be boss with no site agents to badger me. I began the process of gathering all the facts, design criteria, position of site, source of electric and water supply etc, and eventually after many sketches, produced a layout that was acceptable to all, and from there produced a detailed plan. During this stage I had begun to doubt my suitability for the job. Design was so different and I faced requirements previously not experienced. Verandahs were a must to provide shade from the sun; mosquito netting and security screens had to enclose this area and that; cross-flow ventilation with unrestricted passage through all the rooms was called for; as well as a damp course include an ant course; then, instead of 11" cavity walls you have 10" solid walls between the beams and columns of the structural frame because this is in an area which receives earth tremors. There were so many other things too, all of which added up to 'HELP!'

When I started on the job of estimating, panic struck. Where do I get my prices? Where are the timber merchants, the hardware stores, the concrete suppliers? Where are the manufacturers and all the other essential suppliers who make it possible for a building project to run smoothly?

## 'You can't just buy those!'

I contacted a member of the building committee and put these and other questions to him. He looked at me quite startled. He thought I was mad and said, 'Standard window sections? Door framing? You can't just go and buy those here son; Send men into the jungle to cut some trees and the joiner will make the doors and window framing and anything else you want,

whatever size you want.' After a few moments of what appeared to me to be troubled thought he said 'Still, I wouldn't use wood if I were you. The white ants will eat it,' and he proceeded to show me where, sure enough, ants were merrily feasting on a teak door frame.

This was but the start. The problems began to thicken. For instance, there is no stone. You buy burnt brick and pay for men to break it up to the required size for aggregate.

Sand is obtained from three sources: (1) you don't ask (2) the river (3) the hills and it is all the same grade; 50% impurities, 50% sand.

Local cement was not good enough so I had to import about 300 tons.

Bricks are standard in only one way, you can guarantee they're all different dimensions.

I used bamboo for shuttering props and also for scaffolding. Factory inspectors would have a heart attack if they saw the precarious methods employed to carry out work. There are always numerous accidents because someone didn't tighten the cord (not bolt)

enough when fixing the ledgers to the standards. Ladders are also a problem. They always break, but no one knows why. Yet there is a good side of using bamboo, its low cost and the enjoyment of going to buy it.

There are two sources, from the main supplier, or its offshoots. We chose the offshoots. So we set off up river in our speedboat and made our first stop at a small village. This village, like so many other villages on the edge of the river, was in a beautiful setting. There were boats of all sizes and canoes tied up at the bank with children playing pirates in and around, a haven of rest for anyone in search of paradise. People lined the bank to greet us, with the head man eagerly awaiting to find out how much bamboo we wanted.

## Concreting at 80 in shade

We went to see an old friend who, as usual, brought out the tea and biscuits, and then we toured his garden where there were lemon trees, banana trees, pineapples, betel nuts, rice, wheat and even cattle, which turned the conversation to artificial insemination. As the monsoon was over I decided to see where I could obtain river





# Another View of Working Overseas

(continued from previous page)

sand along the river banks. After that we had a swim, so you can see how enjoyable buying bamboo can be, especially with the hot sun.

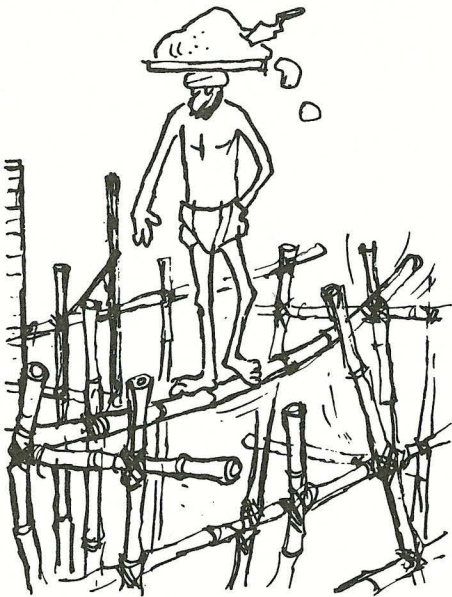
The bamboo was later delivered by sampan and carried from the river by kullies to the compound.

But I really hadn't seen anything until it was time to concrete, with the sun blazing down, creating a temperature of around 80 in the shade. Well, as any good supervisor should, I worked out the mix accurately (1, 2, 4) and the water content. But on this occasion I was flabbergasted. No sooner was water added than it evaporated. I turned for sympathy to my 'mistri' (ganger), who quickly filled me in with the details, which were simply 'keep adding water'. So water was added, and added, and added, and added. By this time I had deduced that my mix was weakening just as my knees were, but

this appeared to be the method employed, I left them and hoped for a miracle which so far has been granted.

### Monsoon rain on cement

The project is not anywhere near completion yet, and I have had many other experiences



*'Used bamboo for scaffolding'*

such as the time I had upwards of 100 men unloading cement from a barge to the 'go-down' (store). This was really all head work for there is no other means of carrying than on the head. Then the rain started. Unlike home, I had to bargain for half an hour before the men would stop work. For the next 30 hours it rained and rained and rained. I spent the night lying on a camp bed, fighting the mosquitoes, waiting for a call to say the barge and cement had been swamped. It wasn't, quite, but I still lost about ten ton.

As you may have gathered, one needs to be something of a nonchalant type to work out here and you have ample opportunity to mix business with pleasure.

There are many frustrations and problems but one can usually see the lighter side. The reason for my being here, and that of my organization, is for relief and humanitarian assistance in projects which help people in areas of special disaster and consequent need. With this aim for 'Working Overseas' a person cannot feel disappointed, for even a little effort on his part shows on the faces of those he seeks to help.

### ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address. (1-30 July, 1977)

**General Work:** Anon: £5.00; Anon: £5.10; Anon: (Cymro) £4.00; Anon: £5.00; Anon: £4.50; Anon: £25.00; Anon: £2.50; Anon: (Cymro) £10.00; Anon: £10.11; Anon: £5.00; Anon: £25.00; Anon: £1.20.

**Women's Project:** Anon: £5.00.

### Legacies

	£	p
Mr F Beazer	400.00	
Mrs A A Bright	200.00	
Rev H W Burdett	3,478.10	
Miss O M Coats	5,771.67	
M Horace Cook	500.00	
Miss Ada Davies	823.90	
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Mr H D James	41.82	
Miss K A Leigh	188.49	
Miss D Lord	2,750.00	
Mrs I A Mead	51.50	
Miss S H Preston	181.90	

Mrs M G Pritchard	54.93
Miss M P Shore	3,000.00
Mr V R I Suhr	1,185.00

### MISSIONARY MOVEMENTS

#### Arrivals

**Rev and Mrs A Ferreira** on 6 July from Curitiba, Brazil for Porto, Portugal.

**Miss E Newman** on 7 July from Zaire British School, Kinshasa.

**Miss B Draper** on 7 July from Bolobo, Zaire.

**Miss J Comber** on 7 July from IME, Kimpese, Zaire.

**Miss E N Gill** on 7 July from IME, Kimpese, Zaire.

**Dr and Mrs D K Masters** and family on 13 July from Pimu, Zaire.

**Rev and Mrs D C Norkett** and family on 14 July from Kinshasa, Zaire.

**Miss P Woolhouse** on 14 July from CECO, Kimpese, Zaire.

**Mr and Mrs C Sugg** and family on 15 July from Upoto, Zaire.

**Miss A L Horsfall** on 18 July from Kisangani, Zaire.

**Mr and Mrs D J Stockley** and daughter on 20 July from Rangunia, Bangladesh.

**Miss J Whitelock** on 20 July from Dacca, Bangladesh.

**Mr and Mrs P Riches** and family on 21 July from Yakusu, Zaire.

**Miss V Hamilton** on 27 July from Dinajpur, Bangladesh.

**Rev and Mrs P D Brewer** and family on 27 July from Trinidad.

#### Departures

**Miss G S Evans** on 3 July for study in Brussels.

**Miss S Finch** on 20 July for New Delhi, India.

**Rev and Mrs S B Christine** on 26 July for Language School, Campinas, Brazil.

#### Death

In Cardiff, on 15 July, **Dr Alice Muriel Fellows**, widow of Rev B F W Fellows (India 1923-1951).



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We are grateful to  
all who contacted us.

# SERVING THE LORD

## IN BRAZIL

John and Maria Dyer are in membership with the Crofton Park church, London. John's call to serve the Lord overseas came while he was at Spurgeon's College. However, he first became interested in missionary service through the work of Miss Marjorie Webber (now Mrs Hitchcock) who was then a member of his home church at Holmesdale Road, South Norwood and serving with the BMS at Bolobo.



He describes his call as coming to terms with the inescapable challenge of Christ to go into the world and make disciples of all nations. He was baptized and received into membership at Holmesdale Road in 1964.

He became engaged to Maria in 1973 and she readily accepted the missionary vocation as God's will for her. She, too, had a sense of the purpose of God for her life and was conscious that He was calling her to serve Him overseas. She was baptized and received into membership at Crofton Park Baptist Church, London. Until the summer of this year she worked among handicapped children at a special school in Birmingham.

John and Maria have completed three and a half years pastoral ministry at Saltley in Birmingham and, after a term at St Andrew's Hall, Selly Oak, hope to leave for Brazil in January 1978.

## IN BANGLADESH

David and Yvonne Wheeler both committed their lives to Jesus Christ in their teens and undertook to go wherever and do whatever He directed. They were married in 1964 and now have three children, Julian, Graham and Rachel. David is a Civil Engineer and Yvonne is a nurse and Health Visitor. They have been active members of Kenilworth Baptist Church for six years; David has been a deacon and was at one time lay-pastor and Yvonne has been a Girls' Brigade officer.

About 2 years ago it became clear that the Lord had something more for them and after seeking His will for several months, this was revealed. They will be going to Bangladesh to be part of the technical team. David will be involved in building and engineering work and Yvonne hopes to be involved in community health work.



They are going at the Lord's command to 'Go into all the world and preach the gospel'. Please pray that He will give them perfect Bengali tongues so that they will be able to preach and teach and share their faith in the Lord Jesus Christ clearly and unambiguously.



# EXILED FROM THE VILLAGE

by Margaret Robinson

Try to imagine what must have passed through the mind of a nineteen year old mother of two when she was left with her children and her mother-in-law, whilst her husband went off to a hospital at a distant place. There was a fear that his diagnosis and treatment would prove that he was suffering from leprosy. Sufferers of this are usually shunned because of the fear and stigma which are still attached to this disease.

## A working family

The family had a little money, well enough to have a small area of land which they cultivated. But this plot of land was quite

incapable of producing adequate food to feed them all let alone produce sufficient to purchase the other necessities of life. So, as with many of the Hill Tracts people of Bangladesh, this young wife had to go out to work to supplement the income. She earned a small amount of money by cutting down and clearing undergrowth on hillsides so that cultivation could take place. To add to her worries as she pursued this occupation one day, her little boy fell over the edge of a particularly steep part and was killed.

Taranga Lal was away from home at the hospital for many weeks. He had become

quite ill when initial treatment was commenced for what was definitely leprosy. His body reacted to the disease so that the first drug had to be withdrawn and a second introduced very slowly. When it was apparent that there would be no problem with this new drug, the dosage had to be built up to an effective level, first to control the growth of leprosy bacilli and then to start the long process of destroying it. On hearing of the death of his son, this poor young man was, very naturally, distressed. However, because the second drug had discoloured his skin to quite a marked extent, and had caused it to become very dry and scaly, particularly on his legs, he did not hurry home.

## Back to the village

The time came when hospital treatment for Taranga Lal had to cease, and he had to be encouraged to return to his home and family. To help him on his way and as a teaching aid, he was given a Certificate of Non-infectivity, which we hoped would convince the villagers that he could no longer give the disease to others. He was only away from the hospital about ten days



*Meg Robinson testing a patient's use of his fingers*



### *Damaged hands*

again, having had the toe amputated, accommodation was found for the whole family in a somewhat dilapidated old farm house and work was given to the husband. The young wife, Indra Malla was also taken on when extra labour was needed, at such times as rice harvesting.

Later, when the rehabilitation work was restarted, Indra Malla was able to earn a little money working in this programme also, while her husband continued his farm work. The old mother-in-law, somewhat senile by now, does very little except complain that her daughter-in-law neither gives her sufficient to eat, nor treats her properly. However, when Indra Malla was delivered of another baby boy towards the end of 1976, the pride and joy of that little family knew no bounds. She is a good mother and a very gifted young woman, in her ability to do various types of handicraft work. She has learned to use a sewing machine, making such things as skirts and blouses for the women and dresses for the children. She also makes cushions from jute hessian, jute mats with the letters BMS in the middle, other types of place mats, tiny jute dolls and more beside. Other patients and wives of patients engage in this handicraft work also.

### *'A new creation'*

This young couple have, thus far, been saved from becoming beggars and have been encouraged to use their skills sensibly and well. They take great pride in their work with Taranga Lal helping in the handwork at home. This is not all however . . . Taranga Lal, during his first admission period in the Leprosy Hospital, met Jesus for the first time and saw his need of a Saviour. Willingly he gave his heart to Jesus as Lord and in obedience, was baptized. After some time with us, Indra Malla, also met the Saviour

and followed the example set by her husband. She too was baptized and both of them continue to take active parts in the Christian witness amongst other patients.

Meanwhile, Jinda Rani, their little girl, attends the local school and the Sunday School taking part in anything which goes on for the children. She gets very good reports and has proved herself a willing and quick pupil, even at the early age of six years. Her father seeks to further her education by encouraging and working with her at least twice each day.

### *A work to share*

It has surely been a privilege to meet, get to know, and share fellowship with such a family as this. But this is only one family for whom Christ died. Oh that we could have both personnel and finance to care for the many, many, others who find themselves in similar circumstances! The Lord is waiting for some to walk with Him in this work and witness in that small area of Bangladesh which is so open to the Gospel of the Lord Jesus.

Taranga Lal and his mother take treatment several times weekly to get rid of the bacilli which are still in their bodies, whilst Indra Malla, Jinda Rani and her small brother take prophylactic treatment consisting of small doses of the initial drug which Taranga Lal had. This means that there should be no risk of the uninfected members of the family getting leprosy at all. This family has been helped both physically and spiritually, but there are many others for whom such help is denied. They live too far away from the hospital or they are too afraid or ignorant of the treatment which is available and many, many, of them end up begging . . . adding to the burden of that overcrowded, largely undernourished nation. Will you go and speak to them of Jesus and bring healing to their bodies?



when he returned, though he must have spent seven or eight of the intervening days in travel.

When he got to his home he found the villagers quite adamant that they would not allow him to remain, despite the certificate which he carried. He moved a little way from the village and sought work. After only a day or two he developed an infected wound on one of his big toes so he was readmitted to hospital for treatment and for a possible amputation of the toe. He confessed that his family were with him because the villagers had threatened, not only to burn down the house, but also all of their belongings if they did not leave. He was forced to sell that small piece of land for a pittance and with it went any hope of a livelihood. This staying together and coming to the hospital as a family was the only course left open to them.

### *A new start*

A tiny room was made available for them in the Leprosy Home, whilst the husband remained in hospital. After he was fit



*The ravages of leprosy*





*Preparing the sterilizer*

In hospital work it is only as one looks back through many experiences that one can appreciate the importance of a good basic training as a student nurse and I am most thankful to the Hammersmith Hospital, London, for giving me such a thorough grounding first as a student and then as a staff nurse.

There are many paths open to a qualified nurse and it was with the intention of working overseas that I left the Hammersmith Hospital in 1970 to train as a midwife, as a theatre nurse and also to gain experience as a night sister. Having completed this

#### **Make a trip to Zaire**

I would like to share with you some of my experiences overseas so come with me, as it were, away from a London Hospital with its neat hospital beds, bouquets of flowers on bedside tables, respirators, the very latest in electronic aids, with its complicated chest and kidney surgery, to the small, rural mission hospital at Tondo in the Middle River Region of Zaire. The nearest doctor is not on the end of a radio 'bleep' but 100 miles away! For, in Zaire, it is estimated one doctor has to care for 27,000 people whereas in Britain 15 doctors are available to serve 10,000. The climate is hot with temperatures



## *Establishing lasting health in Tondo*

by Susan Evans



preparation I offered for service with the Baptist Missionary Society and was sent by the Society to Zaire.

around 80 F and the humidity high. In your imagination come with me in the Land Rover on the 100 miles journey from the nearest town into the interior. The roads are but mud tracks, bridges consist of logs thrown across the small rivers and in the rainy season, as you can imagine, driving is often hazardous. The village of our destination with its population of about 3,000 is situated in a beautiful spot on the shores of a large lake.

#### **The work begins with prayer**

The day starts early in Tondo and by half past five in the morning there is plenty of activity. As we walk from the village to the hospital at seven o'clock the sun is shining brightly. The hospital, built in brick with a tin roof, has two small wards plus a maternity unit, a laboratory, an out-patients' department and operating theatre, just thirty beds in all. The nurses make their way to work and patients start to arrive. Some have walked for several miles while others have travelled



*Tondo Hospital, Zaire*



across the lake by canoe.

After staff prayers we start the daily ward round. No flowers decorate the wards as in this country, instead water pots and buckets are stacked along the concrete floor. The patients lie on mats on the beds and they have a sheet but no neatly starched pillow case. Children and adults are all found in the same ward while relatives are constantly coming and going, attending to patients' needs, cooking their food and fetching water. There is no running water or electricity in the hospital and at night it is poorly lit by small hurricane lamps. Before the ward round can be started it is often necessary to remove a patient's relative who is still asleep under the bed.

#### Simple illnesses can kill!

The patients themselves have various disorders ranging from respiratory infections, anaemias and gross worm infections, to severe dehydration, both in babies and adults, which must be treated by intravenous therapy. Malnutrition is a common problem amongst the children and severe complications from measles are frequently seen. In the developing countries measles is the cause of hundreds of deaths each year in children aged seven months and upwards.

Passing on from the wards to the maternity unit we see mothers happily breast feeding their babies, never needing to be taught how! This, I feel, is something we have sadly abandoned in our so-called civilization. Some mothers may be having their first baby, for others it may be their tenth or eleventh! Infant mortality is high and a mother having ten children may see only six grow up to be adults. As we continue on the round we see a woman who had to have a specially assisted delivery during the night. In obstructed labour, which fortunately no longer occurs in Britain, she had walked or was carried twenty miles to hospital. She had received no antenatal care and had laboured in the village until relatives realized she would not deliver her baby unaided. Not surprisingly, the baby was found to be dead on arrival.

#### Prevention better than cure

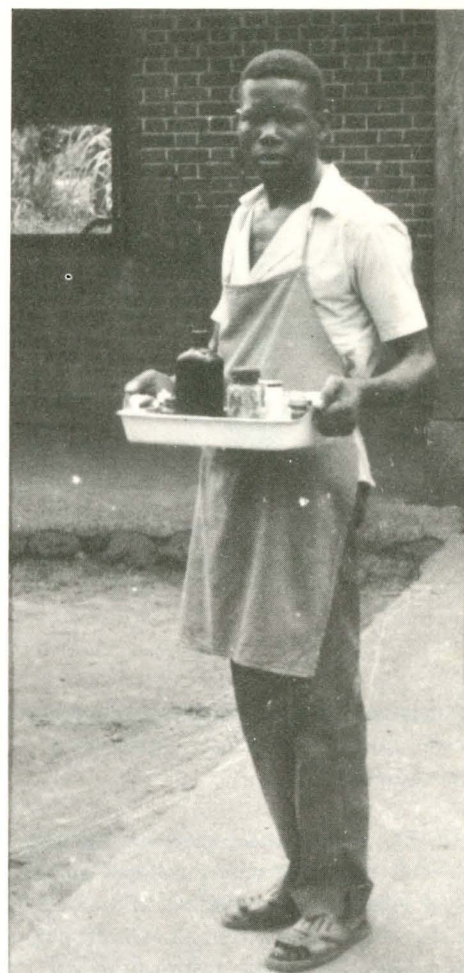
Having instructed the nurses on the treatment needed in the wards, we pass on to the out-patients' department. A young boy has just arrived to have a severely lacerated leg stitched and another 60 or more patients have gathered to be seen by just one African nurse and myself. Most of the diseases we come across are preventable diseases caused by poor hygiene, poor housing, inadequate sanitation, contaminated water supply, lack

of nourishing food, poor agriculture and ignorance on basic health matters. Many people suffer from either tuberculosis or malaria.

What is the future for these people in rural Africa? Does the answer lie in their coming to hospital from time to time to receive worm medicine or pills for anaemia or some other form of treatment? Or should we be thinking more in terms of preventive rather than curative medicine? It is with this in mind that we travel into the district, as often as possible, to hold clinics. Here we teach nutrition and environmental health. For example, how to build a pit latrine or how to improve the water supply. At antenatal clinic we try to prevent complications in pregnancy and we give immunization to the mother to protect the baby from being born with tetanus. Under fives clinics are held, often in the open air, where we chart the weight of the child and vaccinate against smallpox, tuberculosis, diphtheria, tetanus and whooping cough. We use the measles vaccine when available but it is expensive and unfortunately deteriorates rapidly once out of the refrigerator. In short, we do all we can to prevent disease rather than have to treat it at a later stage.

#### Great rewards

I hope, then, you have gained some insight into what my work has entailed over the last three years. There are some aspects which I have left untouched, such as the problems of language and a different culture, but that is another story. My work at Tondo has been the most demanding of tasks that I have ever undertaken, but it is equally true to say that it has been the most rewarding.



*The medicine round at Tondo*



*Hospital kitchen at Tondo*



# BOOK R E V I E W

**Understanding Your Hindu Neighbour**, by John Ewan. Published: Lutterworth Educational £1.95.

Any RE teacher who undertakes the very difficult task of teaching children about other religious faiths deserves all the help he or she can get, and this book will certainly be a help. The Hindu festivals are well

selected and sympathetically described. The author sensibly chooses for his detailed description a Gujarati family, warning us that India is a big country and customs vary from one part of the country to another. There is both birth and death in the family so that religious customs relating to these two events are also described and enough background information supplied to make the Hindu family sufficiently alive for the purposes of the book. The English family, including the two children in their first year at the Secondary School, who make the acquaintance of the two Gujarati school children, remain very shadowy and one

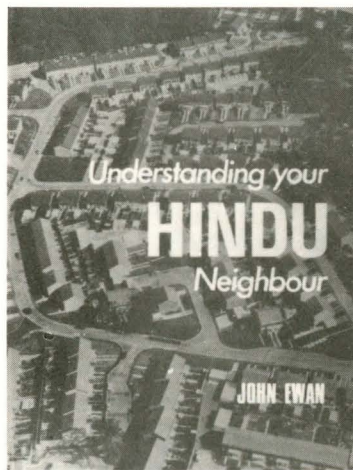
wonders whether their inclusion in the book is really worthwhile.

The author attempts, but does not entirely succeed in the near impossible task of conveying the religious as opposed to the social importance of the customs and festivals he describes. Can, for example, a reader be sure that Holi for the Hindu has more religious significance than Guy Fawkes Day for the British? Possibly the author would claim that such questions are outside the scope of a book of this kind.

The book is designed for Junior and Middle School children, but is packed with so much fact that it would have to be a very strongly motivated child who would sit down and read it. This is not a book that a teacher can hand out to children expecting them to read it by themselves. Indeed, at £1.95 a copy a teacher may well decide to make it simply a source book for himself, especially if his class, or some of them, were academically below average. Used this way it could be very useful.

An indication of the pronunciation of the many Gujarati words included in the text would have been a great help.

SM



October 30th — November 6th

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to remember in prayer and in giving  
the work of the Lord overseas

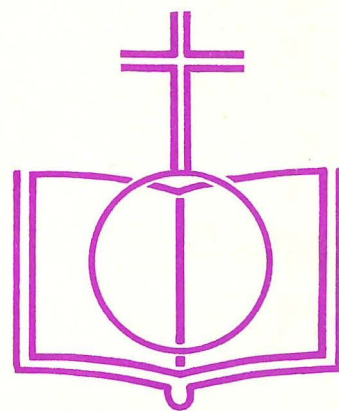
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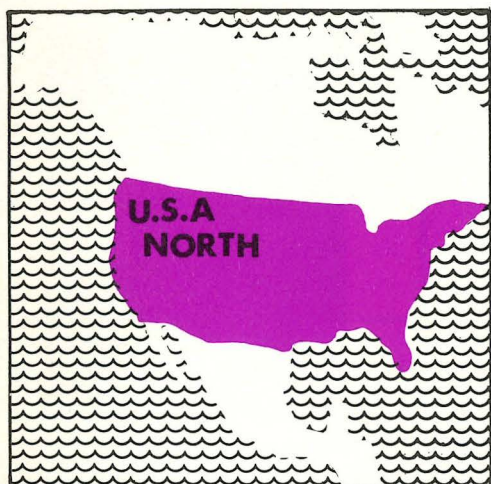
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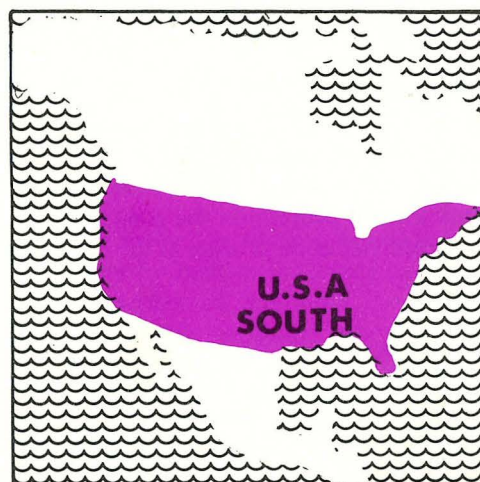
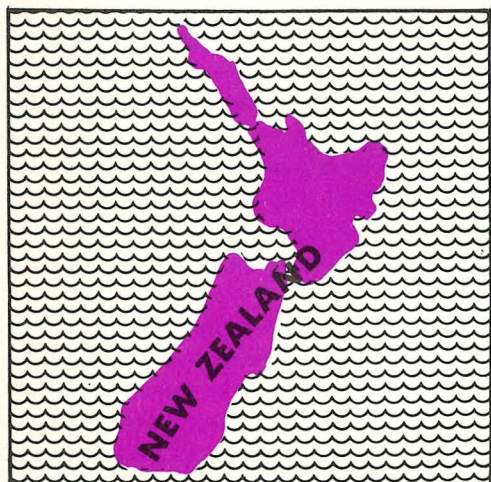
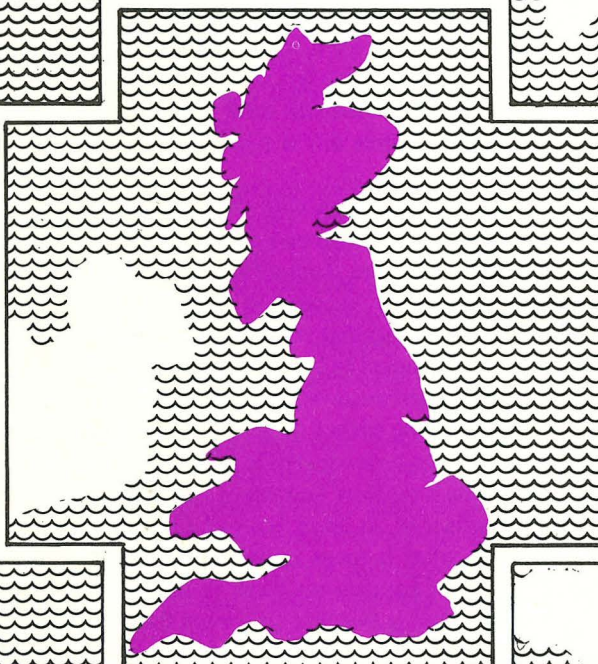
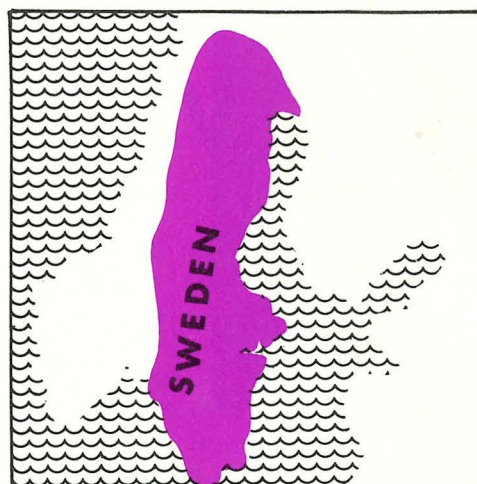


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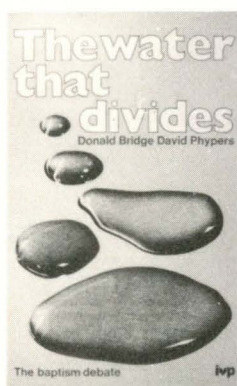


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# BOOK R E V I E W



**The Water that Divides**, by Donald Bridge and David Phipers. Published: Inter Varsity Press.

'The water that divides' is an intriguing title to a book which promises to be interesting. Wisely the authors, Donald Bridge, a Baptist, and Donald Phipers, an Anglican, do not set out to settle the controversy between infant and believers baptism. They do aim, however, to face the issues squarely and point to ways by which Christians of different traditions can work together in this ecumenical age.

A chatty and readable introduction uses various 'sad stories' to illustrate that, for those seeking to cross denominational lines, the baptismal controversy is far from being an 'academic luxury of arm-chair theologians'. The agony of those faced with the thought of 're-baptism' is however perhaps a little exaggerated and the problem in the great majority of cases not quite as acute as the authors suggest.

In the opening section of the book a useful examination of baptism in the New Testament leads into a careful consideration of paedobaptism (infant baptism) and baptism (believers baptism). As much as possible is made of the argument for paedobaptism, but

the result is only to reveal its poverty, which is hardly the authors' intention. The case for believers' baptism seems to be deliberately watered down, but perhaps this is only how it appears through my Baptist tinted spectacles.

The middle section briefly outlines the historical background to the baptismal controversy from the post apostolic age to the present time. To me the history fits together too neatly to ring quite true and some of the facts given are suspect. To suggest, for example, that William Carey opened up India for Christ in 1792 is not only an exaggeration but untrue as he did not even reach Calcutta until November 1793. Nonetheless this is a helpful section.

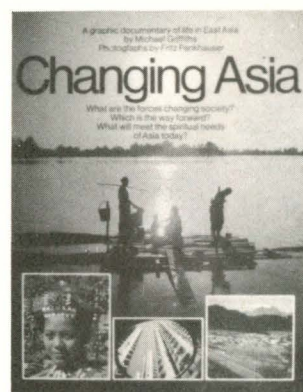
I have most misgivings with the final section where the authors attempt to point to ways in which Christians from different baptismal traditions might 'succeed in worshipping and working together in one community'. Baptists are called in humility to accept that believer's baptism as much as paedobaptism depends on the silence of Scripture, but this is not easy to concede. While it may be true that there is no New Testament example of the baptism of an adult born of Christian parents, what is more important is the theology of baptism set forth in the New Testament. It is this that convinces Baptists of the truth of their position. Again it may be right that infant baptism better expresses the sovereign grace of God, but isn't baptism as we find it in the New Testament related to man's response in faith to that grace?

The authors call to Baptists to admit frankly that children of Christian parents enjoy many advantages and that paedobaptists are concerned to be loyal to the Scriptures can more readily be conceded. Baptists are further asked to relax their demand for rebaptism of people joining from other traditions. Open Baptist churches already

waive baptism in such circumstances but do not thereby accept that such baptism would amount to rebaptism.

The book is well worth reading even if a little disappointing. I doubt whether it will make any significant contribution to mutual understanding between denominations with different baptismal traditions and I have to confess that it does not make me warm towards the paedobaptist position.

CH



**Changing Asia**, by Michael Griffiths and Fritz Frankhauser. Published: Lion Publishing £3.95.

This book is notable for many beautiful photographs both in colour and black and white. The book is lavishly produced and the fact that it is printed in Singapore is a comment in itself on the title. There must be few books of this technical quality priced so low. The text, however, does not match the illustrations. The title is misleading since the countries of South East Asia only are discussed, and mainland China, Tibet, the Indian sub-continent and Russia are given scarcely a mention. The writer concentrates on the countries where the Overseas Missionary Fellowship is working but these countries are not discussed in any great detail or at great depth and the best chapter is entitled 'The Missionaries'. The style is repetitive and resembles journalese. This paragraph is a fair example:

'Missionaries are no longer white Europeans or Americans. Within the OMF for example there are missionaries from Japan, Korea, Philippines, Hong Kong, Singapore, Malaysia, India and Fiji and Maoris from New Zealand.

*continued on page 167*



THE  
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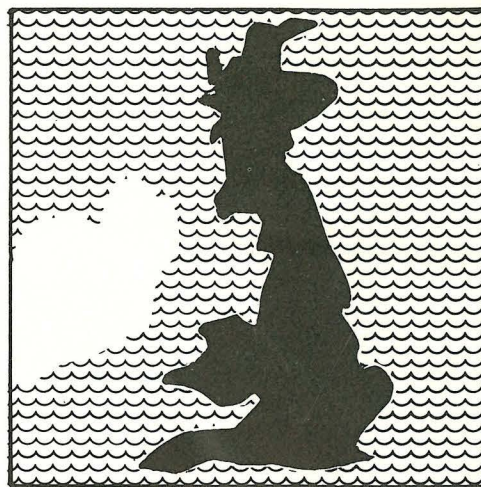
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# COMMENT

In our work overseas we are encouraged and stimulated by the fact that we have working with us in the field, colleagues from other Baptist Missionary Societies. In some areas of joint enterprise we are actually in the same project together in, say, hospital or theological training schemes where missionaries from our sister societies share in the work with our missionaries.

There has long been an active co-operation between the Baptist Societies and an enriching fellowship. In this issue, therefore, we have invited the General Secretaries of a number of these Baptist Missionary Societies to share with us their assessment of the present work and how they view the future.

It is interesting to note how some of these Societies came into being. The Australian Baptist Missionary Society came to birth because one of our own missionaries from Bengal was on furlough in Australia seeking to regain his health which had been affected by the rigours of service in India in those days. He so inspired our Baptist brethren in Australia by his accounts of the work in Bengal that they resolved to form their own society for the propagation of the gospel overseas.

One of the earliest contributors to our own newly formed Baptist Missionary Society was an American. Reference has often been made to the original collection of £13. 2. 6d taken up in Fuller's snuff box to finance the new venture, but prior to this a donation of one guinea had been received by Carey from the Rev Elkanhan Winchester of New

England. Then William Staughton, a founder member of the BMS and subscriber at that first meeting on 2 October, 1792, was called to a church in Georgetown, South Carolina. He settled there in 1793 and carried out a most effective ministry in many parts of America. It was his joy to entertain missionaries on their way to and from Serampore, and before ever the American Baptists had their own Missionary Society he collected from Baptists in that country some £3,600 for Carey's work.

It was only after the Judsons and Luther Rice accepted Baptist views in India that American Baptists founded their own Missionary Society to support the work of Judson in Burma. William Staughton became the first Secretary of what was then known as the General Convention of the Baptist Denomination in the United States.

Carey wrote many letters to America and received many in return from Baptists in the States. He was also sent seeds and bulbs for his botanical garden and so in that place American and English flowers grew side by side.

It is interesting to note, also, that pioneering work by Baptists in Canada received warm support from the BMS but the BMS Committee has always been alive to the possibility of handing over missionary work to the converts on the spot, and we rejoiced with our Canadian brethren when they formed their own Society, and continue to rejoice in their fellowship in the work of the gospel overseas.





*Dr Stan Edgar*

When William Carey first contemplated missionary work he had his eyes on the South Pacific, an area of which the world had become aware through the voyages of Captain James Cook. Had he followed his inclination he could well have come to New Zealand. Instead he went to India.

In time, by 1812, and by other ways the gospel did come to New Zealand. By 1851 the first Baptist church was founded and the Baptist Union of New Zealand was established in 1882. Only three years later the New Zealand Baptist Missionary Society came into existence with the stated intention of taking the gospel to India, to an area of the delta of the Ganges-Brahmaputra — not too far from Carey's own field.

#### **She took up her cross daily**

The first missionary we sent, Miss Rosalie MacGeorge, found conditions very difficult. Climate had to be faced without some of the amenities of today, and fevers and other

illnesses, without the kind drugs on which we are so dependent today. In an attempt to associate herself with the people she lived as they did, impairing her health so grievously that she died in Ceylon on her way home in 1891.

Others followed, setting up hospital and educational work, and putting considerable importance on the visitation of villages and the distribution of literature. The results have been limited, for the odds against us have been very great, but churches have been established at Brahmanbaria and Chandpur, and from time to time some outstations maintained.

#### **Tripura, India**

Meanwhile in the nearby State of Tripura preaching was prohibited by the Maharajah until 1938 when admission was granted. We bought land in the chief town, Agartala, on the western side of the State, and began work which extended over the whole of Tripura.

From the outset there were national Christians there who had come from the Burma side of the Lushai Hills. Others were converted and a strong church has developed. Ancillary services have been set up, a hospital in Agartala with dispensaries in certain villages, a school and hostels in Agartala, and a theological college. A few nationals came to New Zealand for special training, which has proved to be very valuable in the light of subsequent events.

Because Tripura is one of the border areas of India, surrounded on three parts by

Bangladesh, and fronting on Burma as well, the government has been sensitive as to what happens there and who works there. Some nationals still further east have protested about rule from New Delhi, and the government has felt it should place some restriction on access to Tripura. At first this meant increased difficulty in getting expatriates into the territory, and then complete prohibition. Our last missionary came out in 1975.

Fortunately the preceding years had been marked by a growing sense of responsibility on the part of the national church. Tribal men took their place alongside missionaries,

# TRIPURA CHURCH STILL GROWS

by Rev Stan Edgar



*Mission compound, Agartala*

and then above them. They showed great wisdom, and a fine determination to offer the gospel to their own people. As the last of our missionaries left, the Tripura leaders continued the work we had been involved in for many years.

The church continues vigorously, receiving from us the same financial aid they had before. One or two specialist areas have given trouble, but ways are being found of overcoming this. The supervision of the hospital in Agartala is now assumed by the Emmanuel Hospital Association, an Indian



organization. A doctor from another part of India has been appointed.

The final work one of our missionaries did, completing it in Calcutta, was the translation of the New Testament into Kok Borok, the language of the largest and most important tribe of Tripura. It is the first book printed in their language, and will be very influential in years to come.

### Bangladesh

While this encouraging growth was taking place in Tripura the missionaries who remained in Brahmanbaria and Chandpur found the conditions under which they served repeatedly changing. Their part of India became East Pakistan, and then Bangladesh. During the latter changes many had to flee for their lives. Others stayed and played an important part in the restoration of village life, and the rehabilitation of men and women.

One of our men, Peter McNee, had a leading part in the building of 1,300 homes for villagers following disastrous cyclones and flooding. He also established a cottage industry, not only teaching people to make jute articles, but also touring the world to find markets for the finished goods.

Our senior male missionary, Ian Brown, is returning home later this year. We will miss his wise leadership, but at present we have a good team of younger missionaries coming to terms with the language and commencing their life work in Bangladesh. One, John Garwood, is participating in the theological training which the missions are doing together. Another, Robert Jensen, is concerned with literature which is being produced for all Bangladesh. An enlarged hospital is awaiting a woman doctor, Lesley Bond, who goes out next year to join nurses and a laboratory technologist, Murray Smith. Dr Bond's work will be mainly with women, seriously neglected in a country where men's interests come first. She will be assisted by a senior missionary nurse, Melva Taylor.

### In good heart

We are confident regarding the future. In July 1977 an important planning conference took place in Brahmanbaria when we took stock of our present position and made plans for years ahead.

In 1967 the extent of our missionary work increased through an expressed willingness to second workers to other fields. It should be noted that already there is a very great number of New Zealand Baptists engaged in

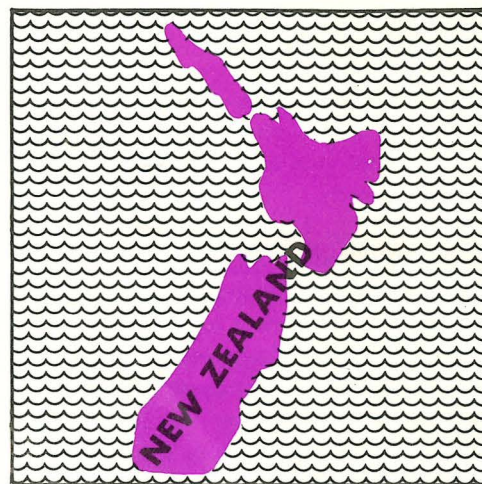
missionary work in many parts of the world, and with many societies. Out of a church membership of a little more than 18,000 we have about 270 missionaries. Most are not under the control of the New Zealand Baptist Missionary Society, but gain some at least of their financial and prayer support from our members. Many would have liked to have worked with our own Society had it been active in the countries they felt called to serve.

### Working with others

We agreed to second missionaries of the New Zealand Baptist Missionary Society to other Baptist Societies, Baptist Unions, or to churches of a baptistic nature which has arisen out of the work of some undenominational societies. The first category allowed a few who had worked with the Australian Baptist Missionary Society in Papua New Guinea to come under our sponsorship. At present we have a minister and his wife, Rob and Win Thomson, a nurse, Mrs Margaret Heyward, and a young engineer, Chris Sorrell, in that country. The former has recently become field chairman of the Australian Baptist Missionary Society in Papua New Guinea.

The engineer, Chris Sorrell, went out primarily to repair air-strips which had deteriorated so much that the government had put a ban on their use. Unfortunately he was caught beneath an overturning tractor, and pinned there for over an hour. He has been invalided home for treatment.

We have also seconded a laboratory technologist to Zaire, to the Institut Médical



Evangélique at Kimpese. His comparative isolation from other New Zealanders creates a few difficulties, and visitation from home is not easy.

For some time we located a missionary at Lawas in Borneo, with special responsibilities for setting up a recording studio and training nationals in the making of radio programmes. He later moved to Singapore and completed his term of service making programmes in a number of languages for the Far East Broadcasting Associates.

In an attempt to assist the South Sea Evangelical Church in the Solomon Islands we sent a missionary, Mr David Harry, to set up a training and trading centre at Honiara. Much missionary education in the past has aimed at the development of clerical and academically trained workers, neglecting the encouragement of manual skills. This is

*continued overleaf*



*Hnehliana receives the first copy of the New Testament in Tripuri from the translator Rev B K Smith*



being countered by the Alliance Training Alliance of the Solomon Islands, from which some finance is already available for the national church.

#### **A new opportunity**

Our most recent development has been the signing of an agreement to work with the Kingmi Church of Indonesia, a national body of considerable strength and of wide geographical distribution. The church has developed from the work of the Christian and Medical Alliance missionaries, but is now independent of them. They have asked for theological teachers, and for missionaries able to establish new churches in towns in Java and East Sumatra. It is most likely that we will have the first of our missionaries there early in 1978.

We see the possibility of the NZBMS activities in Indonesia developing greatly in the next few years. This, however, must not be to the detriment of our work in Bangladesh. Although from time to time some urge us to put all our financial resources and personnel where the returns are the greatest, we have always felt responsibility to maintain the work we began over ninety years ago. We want it to progress to the point where it can continue unaided by us.

#### **The islands of the Pacific**

Mention should be made of the islands of Fiji, about 1,200 miles north of New Zealand. Traditionally the work in Fiji has been done by the Methodist Church. Their greatest success has been among the Fijians. However, more than half of the population is now



*Rev Robert and Mrs Jensen*

Indian. Recently a Baptist Church at Lautoka has appealed to us for support, and it has been associated with the Baptist Union of New Zealand. Ministers have visited the islands and we are considering the best ways of encouraging Baptist life there.

Although not strictly under the New Zealand Baptist Missionary Society, the Baptist Union of New Zealand has quite extensive work among the Maori people in many parts of the country. We have ordained Maori ministers and deaconesses. In most places there is an attempt to make this work a part of the outreach of the local church.

In 1985 we shall celebrate the centenary of the New Zealand Baptist Missionary Society. Then we shall be able to look back with justifiable satisfaction at years of hard but faithful service, some of it in one of the hardest countries in the world as far as missionary work is concerned.



*Rev Robin and Mrs Thomson*



*Brenda Ward*

Brenda came to know the Lord when she was sixteen years of age and a member of the Girls' Brigade. It was through an invitation for any young person who felt called by God to put their name forward regarding short term overseas service that she first heard about the work of the BMS.

Then, last year, she really knew the Lord was calling her to serve Him overseas and in September this year she left for Kathmandu, Nepal.

'All the guidance and help I have had has been from the Lord,' she says, 'I can do all things through Jesus Christ who strengthens me.'

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## **NEWS IN BRIEF**

### **BRAZIL MEMBERSHIP RISING**

The membership of Baptist churches in Brazil has grown from 161,506 in 1960, when the Baptist World Congress met in Rio de Janeiro, to 455,811 in 1976.

### **MISSIONARY TO BE SECRETARY**

The Rev Max Staubli, of Switzerland, a missionary to the Camerouns, Africa, has been appointed Associate General Secretary of the European Baptist Missionary Society and will take up these duties next year.

### **PORTUGUESE BAPTISTS JOIN EBMS**

The Portuguese Baptist Convention has been warmly welcomed into membership with the European Baptist Missionary Society and will be taking its place at the next General Assembly.



## ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.  
(1-18 August, 1977)

**General Work:** Anon: £10.00; Anon: (MLO) £5.00; Anon: £10.00; Anon: £1.04; Anon: (LCC) £5.00.

**Medical Work:** Anon: £30.00.

### Legacies

	£	p
Miss M A Bearne	500.00	
Mrs O L Day	400.00	
Miss F M Jennings	50.00	
Mr J Jones	100.00	
Miss J B Robertson	1000.00	
Miss E V Standen	100.00	
Miss D B Thorpe	500.00	
Percival White Trust	472.18	

## MISSIONARY MOVEMENTS

### Arrivals

**Miss C Preston** on 1 August from Chandraghona, Bangladesh.

**Mrs F Mardell** and family on 3 August from Barisal, Bangladesh.

**Rev A Ferreira** on 15 August from Curitiba, Brazil, via Portugal.

**Mr and Mrs A J Casebow** and family on 21 August from Diptipur, India.

### Departures

**Miss D Smith** on 9 August for Hong Kong.

**Mrs A Ferreira** on 12 August from Portugal for Curitiba, Brazil.

**Miss P Gilbert** on 21 August for Kinshasa, Zaire.

**Miss K Ince** on 21 August for Pimu, Zaire.

**Miss R Harris** on 21 August for CECO, Kimpese, Zaire.

**Miss B Cooke** on 21 August for CECO, Kimpese, Zaire.

**Mr B Westin** on 21 August for CECO, Kimpese, Zaire.

**Rev F W J Clark** and Nicola on 21 August for Cascavel, Brazil.

### Deaths

In hospital at Bromley, Kent, on 15 August, **Mr Adam Black** (Associate Missionary, China Mission, 1923-51).

In Worthing, on 21 August, **Mrs Laura Nellie Lewis**, widow of Dr John Lewis (China Mission 1911-16; 1920-48).

### Marriage

In Sheffield on 13 August, **Mr Paul David Chandler** to **Miss Beryl Lesley Fox**, both of Bolobo, Zaire.

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*continued from page 162*

The Korean church has a missionary tradition almost as long as history. Teams from Indonesia have travelled widely, not only throughout the archipelago, but beyond to South Thailand and other places. Thus it is no longer Western churches which send out missionaries. Asian churches too are sending out their own members in increasing numbers to help in other parts of the world.'

Forty two pages further on we read,

'One of the most remarkable features of Asian life today is the Asian congregations are themselves sending out missionaries. In Thailand, there are missionaries from Japan, Hong Kong, Korea, India and Fiji. Teams have gone from Indonesia and Sarawak to other parts of South-East Asia.'

The book is worth buying for the photographs alone. It would be a useful addition to a school library. The last two chapters would bring a reader, ignorant of modern missions, up-to-date on the kind of work many foreign missionaries do today, but there are many better sources of information about political, economic and social conditions in South East Asia than the first three chapters of this book.

SM





*A song group in Thailand singing the gospel*

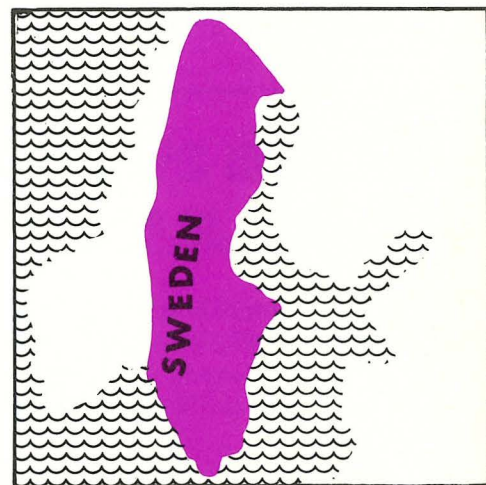
# sweden joins hands with others

by Rev Sven Ohm

The first Baptist church was formed in Sweden in 1848 and by 1852 the Swedish Baptists were involved in mission work among the Karens of Burma. From the start they have been involved in international co-operations and during the 19th century they sent funds and missionaries to such countries as Finland, Russia, Latvia, Spain, China and Congo.

The responsibility of the work in Spain was gradually transferred to the Spanish Baptists in the thirties and the last missionaries left China in 1951. One missionary in Latvia actually remained in the country when the

rest of them left and she died there in 1966. When missionaries were forced to leave China the Swedish Baptists looked for new opportunities and found them in India in 1947 and in Japan in 1952. They have continued to obey the Lord's Commission and have, throughout the years, entered into new relations with other Baptist groups. In 1964 they began co-operation in Austria and in 1974 they started supporting the mission work in Thailand. Together with the Danish and Norwegian Baptists they also work in the United States, having had a Scandinavian Seamen's Mission in San Francisco since 1947.



## How the money is raised

The Baptist Union of Sweden (BUS) is a small group of about 21,000 members in some 440 churches. It is thus somewhat surprising that they have as many as 70 missionaries, including those on furlough, and an annual budget of more than seven million Swedish Crowns (approximately one million pounds). About 50% of this comes from the Swedish-Government as a support to development projects, but the rest has to be collected. A Swedish weekly paper, *Svenska Journalen*, The Rotary and other organizations support the work. Once a year the Union turns to the Swedish public in a



campaign called Bread to Brethren, in which about 120 churches visit every home in their area inviting the people to share in the development work, for which the Christian Mission is responsible. Banks and shops co-operate too by making information space available and exhibitions can be seen in the department stores. Choirs and other groups sing and inform about the projects being supported by the public in their town while posters along the streets draw the attention of almost everybody and invite the public to share in the mission work. The response has so far been most encouraging and BUS expects about 450,000 Swedish Crowns from this campaign during 1977. Over the last ten years the total budget has increased by about 600% and the part of the budget for which the Churches are responsible has increased by about 350%.

#### Co-operation with the BMS

Swedish Baptists have always felt the need for co-operation and, from the beginning of their mission work, have tried to join hands with others. In Zaire they have always had good relations with other missions within the framework first of the Congo Protestant Council and now with its successor the Church of Christ in Zaire. In Kinshasa, the publishing house, the guest house and

Interdenominational Seminary of Theology (ISTK) are all good examples of what can be accomplished through co-operation, in this case between British and Swedish Baptists. We have also joined with other missions in the training of ministers at a less advanced level than ISTK, together with the training of nurses at various levels because we firmly believe that nothing which can be accomplished in common should be carried out separately.

#### A wonderful experience

When Swedish Baptists looked for new opportunities in India, Japan and Thailand they did not feel that they should begin a pioneer work of their own but looked for partners. They found a need for co-operation where American Baptists were working and so they joined them in these countries. Indeed the co-operation between American and Swedish Baptists in different parts of the world has been a wonderful experience throughout the years and today they work together on equal terms within the framework of the independent Unions they support in South India, Japan and Thailand.

#### Co-operation with governments

This positive attitude toward co-operation has made Swedish Baptists ready, not only

to co-operate with their own government but also with the governments of the countries in which they work. The Swedish International Development Agency (SIDA) is interested in supporting voluntary agencies like the Christian Mission and closely co-operates with BUS in development projects of various kinds in Zaire, India and Thailand. These include the construction of a trade school with sections for auto-mechanics and domestic; secondary and primary schools; medical work and agricultural projects. The support of SIDA is such that whenever a teacher, a nurse, a doctor, or a technician is ready for missionary service it is prepared to cover the cost of salary and travel.

#### Across denominational boundaries

Swedish Baptists have also invited people from other denominations and nationalities to join their missionary programme. Thus Lutherans, Methodists and Pentecostals have been sent to the mission fields as representatives of the Baptist Union of Sweden, and people of other nationalities who have served BUS include those from Belgium, America, Spain, Austria, Finland and Hungary. Recently an Indian couple, a doctor and a teacher, arrived in Zaire after

*continued overleaf*



*Rev Sven Ohm*

Rev Sven Ohm has served the Baptist Union of Sweden as Foreign Mission Secretary since 1964. Before entering into this responsibility he was the National Youth Secretary of BUS for seven years. He has served BUS in many positions since 1945.



*School for Indian children*

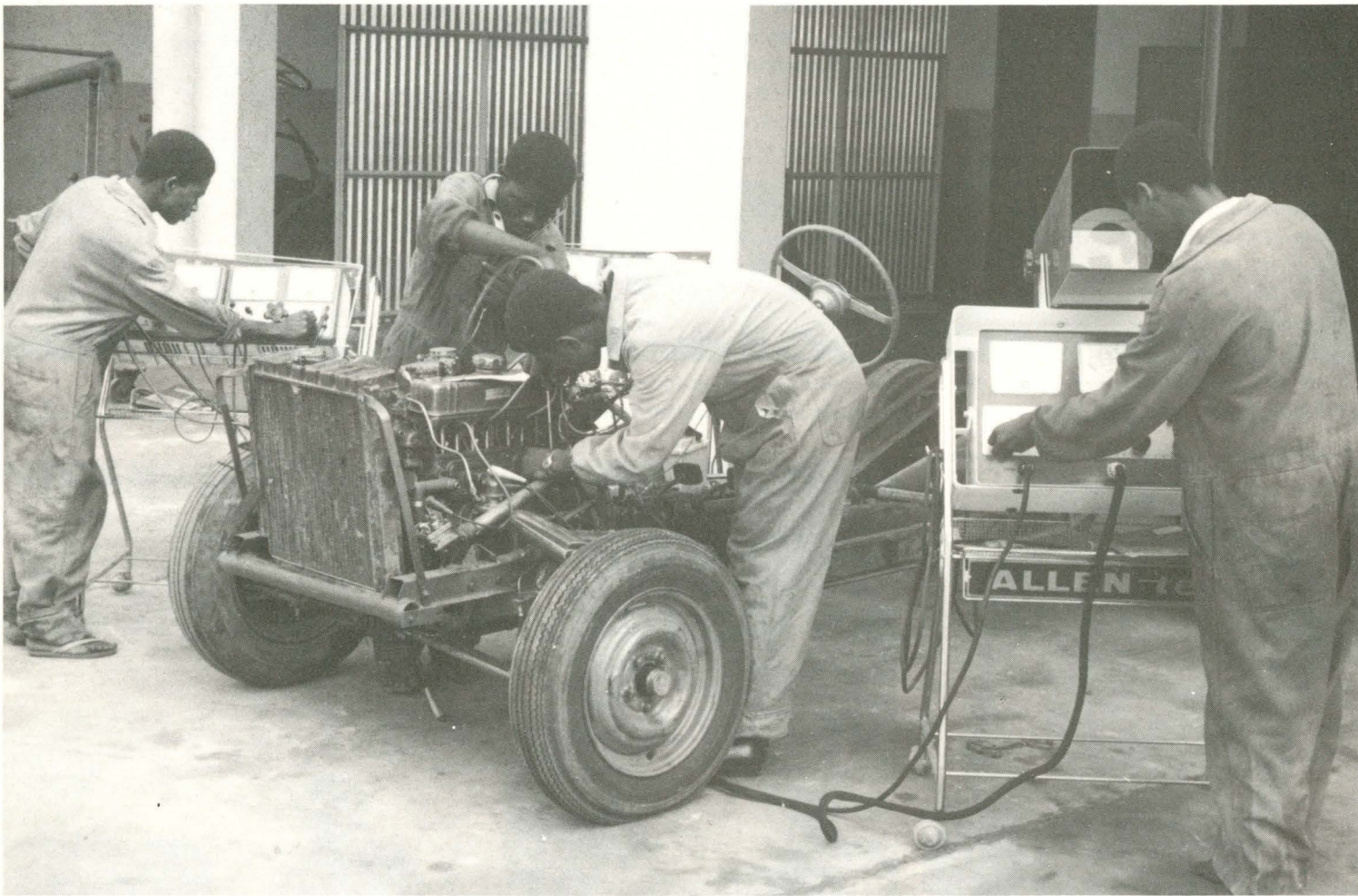


# sweden joins hands with others

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sister Union in Zaire in 1960 as the last one and Swedish Baptists now support the work of independent sister Unions in various parts of the world. The most encouraging experience in our missionary co-operation is the growth of the churches overseas. Last year more people than ever before were baptized in South India and our sister Union in Thailand increased its membership by about 10%. During the last 10 years a

relations. The time of dependence came to an end many years ago, and even the matter of independence is not consuming as much of our strength and time as it used to, but interdependence seems to be the keyword for our present relations. This means that, trusting the Lord, we depend upon one another, that we are mutually responsible for the work which the Lord has called us to share with each other, and that we feel



*The car mechanic school for boys at Semendua, Zaire*

several months of preparation in France and Sweden as part of a new experiment in mission co-operation. Our Indian sister Convention, provides personnel to work under the auspices of BUS with the sister Union in Zaire.

## **Experience of growth**

Never having been a colonial power Sweden and Swedish denominations seem to solve the problem of independence of young churches more easily than some other nationalities. Independence was granted our

leadership has developed in all our sister unions that is very promising for the future.

## **Not dependence, nor independence, but interdependence**

These hopeful signs, however, do not prevent us from facing serious problems in most of our sister Unions. Tribal conflicts, immorality, leadership problems, signs of spiritual weakness and many other such issues cannot be ignored but can be fought in the Spirit of the Lord. It is our responsibility to share these concerns with our sisters and brethren as our co-operation has matured into new

strongly united in this task.

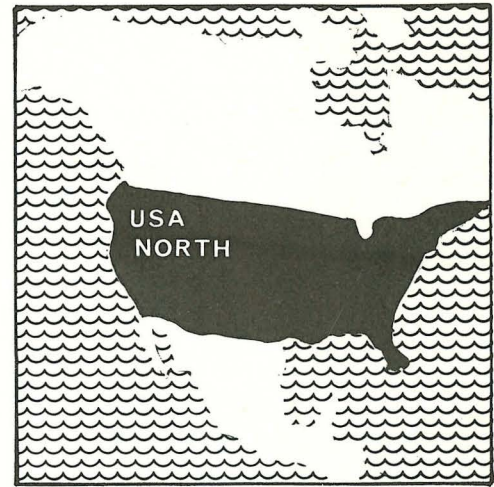
## **The next door**

Swedish Baptists look with hope to the future, continuing the present co-operation as long as mutually it is deemed desirable and necessary, and looking for new opportunities to obey the Lord's commission wherever he shows them a new need. Swedish Baptists have actually entered into a new working relationship every decade. The last one was Thailand in 1974 and we wonder what door the Lord is going to open for us next.



# THE SPARK BECOMES A FIRE

by Rev Chester J Jump Jr



*Grinding grain at Lusekele Agriculture Centre, Zaire*

When William Carey's missionary vision gave rise to the formation of the Baptist Missionary Society in 1792, he, at the same time set in motion the quickening of interest in foreign missions among the growing Baptist community in America. This resulted in the founding in May 1814 of what came to be known as the American Baptist Foreign Mission Society (ABFMS).

When Adoniram Judson left the American shores for India it was as a Congregational missionary, but it was the realization that he would have to defend his own beliefs

concerning baptism against those of William Carey and his British Baptist colleagues at Serampore that led him to study the relevant scriptures while on board ship. Through his reading he came to the belief that adult believer's baptism by immersion was the correct view of Christian baptism. Less than a month after his arrival in India therefore he and his wife Ann were baptized by BMS missionary William Ward in the Lal Bazar Chapel in Calcutta.

## **Judson offers his service**

Soon there arrived for interested Baptist

leaders in America, a letter from Adoniram Judson stating, 'Should there be formed a Baptist Society for the support of a mission in these parts, I shall be ready to consider myself their missionary.' Just as William Carey's missionary zeal had helped to spark the founding of the BMS, so Adoniram Judson's challenge fired the enthusiasm of American Baptists to form their own foreign mission society.

*continued overleaf*



Beginning with an outreach in Burma where Judson had started work in December 1813, the witness of American Baptists spread to other areas in Asia, with major mission fields being established in three different regions of India, Thailand, Japan, Hong Kong, and the Philippines. The Livingstone Inland Mission had begun work in Congo (now Zaire) in 1878 at about the same time that the BMS was sending its first missionaries to that part of Africa, but when it became impossible to continue the support of its Congo mission, the American Baptists picked up this involvement.

### **The spheres of work**

Christian mission in the Caribbean and Latin America was a responsibility of the American Baptist Home Mission Society until a denominational reorganization in 1973 transferred it to the ABFMS. The same reorganization brought a number of name changes, so that the overseas work of American Baptists is now conducted by the Board of International Ministries. Latin American mission interests centre primarily in Nicaragua, El Salvador, Haiti, Mexico and

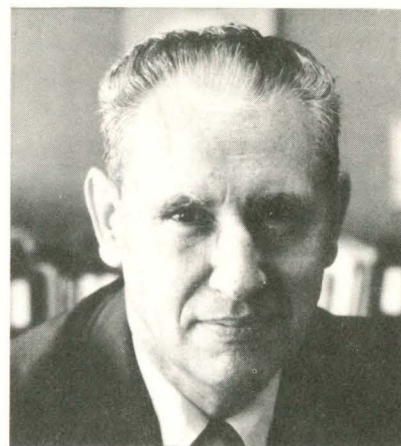
Cuba. American Baptists also have had strong ties with Baptist communities in Europe, but have sent just a small number of missionaries to that continent and then only in response to specific requests from the European Baptist Federation or some of its member unions.

### **The North separates from the South**

In 1845 there was a division among Baptists in America over the question of slavery and Baptist believers in the South formed a new body called the Southern Baptist Convention. Happily, the SBC has found fertile ground in the southern part of the United States and has grown steadily, having both a very strong foreign and home mission outreach.

### **A balance of emphases**

A number of policies have guided the overseas outreach of the American Baptist Board of International Ministries. First of all, there has been a conscious effort to have an appropriate balance between emphasis on direct evangelistic efforts and social action. The record which shows over 51,000 baptisms last year in the churches related to the American Baptist mission outreach and a membership in these same churches of 1,072,000 is strong testimony to the priority given to evangelism. At the same time,



*Rev Chester Jump Jr*

missionaries, and the Baptist communities with whom they work, have been encouraged to respond in the name of Christ to other human needs. As a result, there has been much involvement in such areas as medical ministries, educational work, agricultural programmes, and community development. These have not been thought of as evangelistic gimmicks but have been considered to have a validity of their own.

Another policy has placed emphasis on carrying on the Christian mission through the channel of strong Christian church bodies which can become self-governing, self-supporting, and self-propagating. In most areas where American Baptist missionaries are working, there are well established Baptist unions or conventions with their own staff who give direction to programmes and ministries of their own choosing. Any expatriate missionaries working with these church bodies are present at the invitation of the Baptist union of the country and carry on their responsibilities under the direction of the national Christian leaders. Most of the financial assistance sent to these various Baptist groups by the American Baptist International Ministries is in the form of 'block grants' or lump sums which are then used as the local church organization determines.

### **Training of leaders important**

Furthermore much attention has been given to the training of national Christian leaders. In most instances, this preparation has been achieved through training institutions of various types in the countries from which the leaders come and in which they will be carrying out their particular ministries. However, the mission board also has sponsored a vigorous scholarship programme which has made it possible through the years for a considerable number of promising Christian leaders to receive additional training in the United States, Europe, or



*Rev Peter Myint Lwin, former Buddhist monk, baptizing a candidate near Rangoon. More than 10,000 baptisms are recorded annually from Burma*



some other country in Asia, Africa or Latin America than that from which they come. The extent as well as importance of this effort can be seen in the fact that while American Baptists only have some 230 missionaries involved in overseas mission there are over 11,000 dedicated and well trained national Christian workers active in the outreach to which they are related. Certainly, it seems evident that whatever has been accomplished in the work of this particular mission society must be due in large part to the fact that there are, on average, some 45 to 50 national Christian leaders working with each expatriate missionary.

### Yokefellows together

The American Baptist Board of International Ministries, reflecting the stance of its denomination in the United States, has maintained an ecumenical stance in its work abroad. This has manifested itself in its encouragement of the Baptist conventions and unions growing out of its activity, becoming members of the national Christian councils of their countries as well as participants in the activities of the Baptist World Alliance, World Council of Churches, and regional ecumenical groupings. Of course, decisions concerning such participation and membership have rightfully been made in different ways by the various conventions and unions.

Another example of the ecumenical spirit has been co-operation in interdenominational training institutions in various places. In several areas, American Baptists have been pleased to co-operate with the work of the Baptist Missionary Society. This is especially true in Zaire where the two groups are together in a number of medical, educational and theological training programmes and in the great theological institution at Serampore in India.

### There is still a future for mission

As one looks to the future, certainly there can be no doubt that much remains to be done in the world of Christian missions and that we have not reached the end of the missionary era yet. Just a brief reading of the daily newspaper should be enough to convince anyone that the world still has need of the gospel of Christ. At the same time, in a world in which change is the norm, the Christian mission movement also must prove itself flexible and adaptable to the changed circumstances of the day. This requires continual evaluation of objectives and ministries so that the best use may be made of the available personnel and resources.



*Food distribution at 'Under Fives' clinic, South India*

This implies an openness to new patterns of work and relationship which can strengthen and undergird the Christian mission.

Contrary to some opinion, there will probably continue to be a valid place for some expatriate missionaries who can bring to the work not only their expertise but also their enthusiasm and commitment. Perhaps most important their presence serves to help the Christian communities to which they are sent to remain aware that Christianity is a missionary movement.

However, certainly the situation calls for a continued strengthening of the role of national Christian leaders in the Christian mission movement and its multiple programmes and ministries. To accomplish this end there should be no need for a stand still (moratorium) whereby foreign personnel and funds would be withheld for a while. But to make this goal a priority it does require an understanding of the situation, a willing spirit and a well thought out strategy to put theory into practice.

### All one in mission

Perhaps the most important recent development in the world of Christian missions and hopefully the wave of the future

is the beginning of the internationalization of the missionary force and movement. If we have proclaimed the Christian gospel aright, the younger churches should be mission-minded and eager to share with others the faith which is now theirs. It is also, without a doubt, good strategy to encourage churches in Asia, Africa, and Latin America to take an active role in missionary-sending. International, multiracial missionary teams more accurately portray the meaning of the Christian faith that tears down walls of prejudice and separation. Moreover, doors closing to western missionaries may still be open to third-world disciples of Christ. American Baptist International Ministries has been co-operating with a number of the unions to which it is related directly and it has been thrilling to see Filipino missionaries working in Japan, Laos, Thailand and Indonesia, a Japanese Baptist doctor serving in a mission hospital in India, and medical personnel from South India going to Zaire.

Assuredly, the era of Christian missions is not at an end. Rather it is entering upon a great new day in which, in Carey's words, we can expect great things from God as we attempt great things for Him and His mission in our world today.



# RICHMOND AIMS FOR THE WORLD BY 2000 A.D.

by Rev Rogers M Smith



*Rev Rogers M Smith*

When the Southern Baptist Convention (SBC) met in May 1845 at Augusta, Georgia, it had before it a major question of policy about mission. Eleven States sent a total of 327 delegates who had to decide whether a separate Society should be formed to organize the missionary enterprise or whether to handle it through a board of the SBC. The latter plan was adopted and two boards were formed. The Foreign Mission Board would be located in Richmond, Virginia, and deal with overseas work, and the Board of Domestic Mission, later to be renamed The Home Mission Board, would be located in Marion, Alabama. It was later moved to Atlanta, Georgia, and it deals with the work in America.



*Dr Baker J Cauthen (left) with the Rev A S Clement (centre) outside the headquarters of the Foreign Mission Board at Richmond, Virginia, USA*

Since the founding of the Foreign Mission Board there have been just eight executive (or corresponding) secretaries. The present holder of that office is Baker James Cauthen.

## **The beginning**

The first missionary of The Board was sent to China in the August of 1845. He was Samuel Clopton who was followed in November of that same year by George Pearcy, both men coming from Virginia.

These men, however, were not the first missionaries from America to go to Asia. In 1835 a Lewis Shuck had gone to China under the auspices of the Triennial Convention, and this man transferred to FMB sponsorship in 1846.

In 1850 the first Southern Baptist missionary was sent to Africa. Thomas J Bowen went to Nigeria but was not able to stay very long because of health problems. Later he went to Brazil from 1859-61.

The Southern Baptists next ventured into Europe and invited William Cote to serve in Italy, which he did from 1870-73. He was followed by Dr George and Mrs Boardman Taylor who built up the work from 1873-1907.

Brazil had the help of E H Quillen from 1879-1882 but the real work in that country, which continues to the present day, was begun by Dr W B and Mrs Bagby who served there from 1880-1937. Dr and Mrs Bagby had nine children, five of whom became missionaries to South America, and these were followed by a grand-daughter who served in Argentina for 35 years.

## **The surge forward**

For the first 100 years the work of the Board was limited to about 15 countries and the greatest concentration of their missionaries was to be found in China, Nigeria, Brazil, Argentina and Chile, but after World War II the work spread rapidly and today personnel are located in 86 countries and territories.

When Baker James Cauthen took office as Secretary in 1954 there were 900 missionaries under appointment but this number has now grown to more than 2,700 today covering many different skills to the work overseas. Though the emphasis of the Board is on evangelism and church development it also has missionaries who work in education, in medical work, in publication, in agriculture and other projects.



### The administration

The Foreign Mission Board (the equivalent of our General Committee) is made up of men and women drawn from across the Southern Baptist Convention. Each State is represented according to the Baptist members in that State on the ratio of one representative for 25,000 members, and one other representative for every additional 250,000 members. Each representative serves for four years and may be re-elected for a further term of four years.

Missionary personnel; denominational co-ordination; communications and furlough ministries (equivalent to our deputation).

In addition this division has a public relations consultant, a news and information office, and an international writer and editor.

The Management Services Division includes the treasury, business manager, Information Processing Department and employment manager. The function of this division is to service the Board.



*Dr Baker J Cauthen valedicting two missionaries designated for Botswana*

The staff of the Board is an Executive Director, Baker James Cauthen, who has an associate, Rogers M Smith, and under them are three main divisions: Overseas, Mission Support and Management Services, each with their own Director.

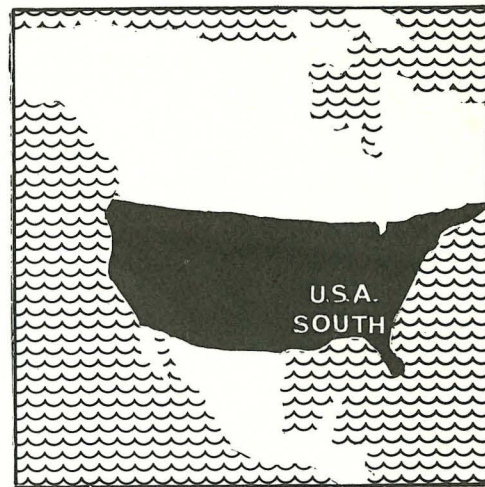
The Overseas Division has eight area secretaries and four consultants who cover evangelism and church development; laymen overseas, hunger relief and disaster responses; medical; and family life. It is also responsible for the Missionary Orientation Centre. The Mission Support Division is divided into four departments:

### Three ways of giving

The work of the Overseas Mission Board is financed in three ways: by the Co-operative Programme, by the Lottie Moon Christmas Offering, and by designated gifts.

The Co-operative Programme is the plan whereby the churches give regularly through their State office to the support of Baptist work. About two-thirds of this money is kept by the State for its work and the other third is divided between the Foreign Mission Board and the Home Mission Board.

The Lottie Moon Christmas Offering is



named after the pioneer missionary to China in 1873 who inspired it. It is sponsored by the Women's Missionary Union. In 1888 it raised £1894.43, in 1976 almost £16,571,428. The designated, or earmarked gifts, are mostly for world hunger, disaster relief and other special causes, and the total Foreign Mission Board budget for 1977 is £31,623,382.

### The end of the century

In 1976 an advance programme for the rest of the century was presented to, and adopted by the Southern Baptist Convention. The objective of this plan is to help share the gospel with every person on earth by AD 2,000. To do this it is hoped to have 5,000 missionaries under appointment, and to have personnel working in at least 125 countries. It is planned to have massive and extraordinary efforts in evangelism with emphasis on urban and youth evangelism. There is a scheme to involve 10,000 volunteer laymen a year and to establish, multiply and strengthen churches at a greatly accelerated rate, tenfold if possible.

It is the intention of the SBC to have adequate ministerial and lay leadership training by a wide variety of methods and to use, on an increasing scale, the mass media of radio, television and publications.

Accentuated attention will also be given to human need through health care, disease prevention and benevolent and social ministries. Everywhere there will be a prompt response to desperate human need in crisis situations.

World population is now over four billion and it is estimated that by the year 2,000 it will have grown to between five and six billion. Christ died for each of these, and Southern Baptists believe everyone should have the privilege of hearing about Jesus. We just want to do our part, with all other Christian groups, to make this opportunity a reality.



# BAPTIST HOLIDAY FELLOWSHIP

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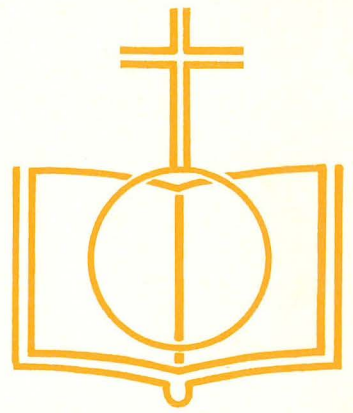
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# happy christmas

Truly to mean these words we must be  
expressing the hope that those who hear  
them will experience the blessing of the  
Christ child present in their lives.

It is His coming we acknowledge and celebrate  
but He came not to a specially favoured group.  
He came to the world, and the way we can  
sincerely wish the world a Happy Christmas  
is to ensure they hear the Good News of  
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## A PRAYER FOR CHRISTMAS EVE

Help us to see, beyond the tinsel trappings,  
The glittering globes, the fairy-lighted trees,  
Beyond the greetings on the coloured  
wrappings,  
Less transient, more intangible than these  
The warm and lovely symbols of believing,  
The adoration of the great and wise  
Bearing their gifts, the Outcast Child receiving  
All that our love can bring or art devise . . .

And further still; how, in unbearable glory,  
The Great Doors open; and out of timeless  
light  
In cosmic wonder more than humble story  
Could ever tell, what gift is made tonight  
Greater than any statement ever heard;  
For here, as in the beginning, is the Word.

Author unknown



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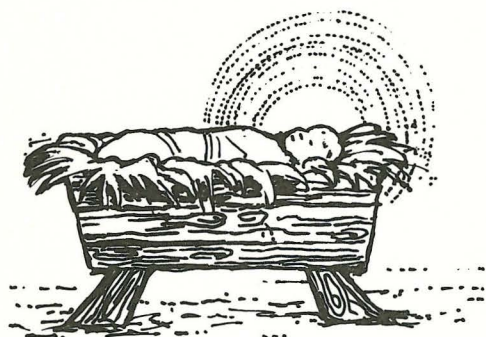
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# COMMENT



There is a little poem of three, two line verses by Richard Fanolio which begins:

They expected a general . . .  
And were given a child.

As one looks round the world today it is to discover in so many places that generals have taken, or accepted the government of this nation or that. Many of the South American countries and those in Africa and Asia find themselves ruled by military people in the supposition, presumably, that the martial arts are the skills best suited to ensure stability and economic advance for a people. But it would seem that often this hope has been unfulfilled for, not infrequently, one coup follows another in the search for a more reliable saviour. Tragically, too, there are so many incidences of those objecting to such rulers, being savagely repressed.

It is right to ask, then, what leads generals and other military ranks to suppose that they hold the solution to the well being of a nation? What induces a country to look to such, as being those who will secure the future prosperity of all? It has been argued that a strong arm is needed to control the affairs of state just as a strong police force is required to maintain the peace of society. But how often the world has witnessed an

over enthusiastic police force create a police state which yields anything but peace for the society it manipulates. How often, too, history has recorded that the strong arm, hopefully accepted as the guarantee of security and prosperity, had become an oppressive tyranny which made life nigh unbearable. Uganda is an unlovely example of such a condition. When General Idi Amin seized power in that country he was hailed as the one who would save his people and ensure the nation's rightful place in the world. Now, alas, the nature of his might is all too clearly seen.

The canvas of man's life on earth is full of scenes depicting powerful military regimes exercising their muscle and claiming to establish empires which would live for ever. But over and over again the lesson has had to be relearnt that such societies do not afford fulfilment, satisfaction and abundant life for those who are forced to live in them.

It might have been expected that Israel, who had been so lovingly nurtured by God and so blessed by revelations of His truth through the prophets, would have avoided being ensnared by such day dreams. Yet, they were so eagerly anticipating a military messiah who would ruthlessly deal with the Roman usurper of their liberties that they failed to realize that the overthrow of a military oppressor by a military uprising would not bring in a utopia, it would merely exchange one power for another. They expected a general and were given a child. So they did not recognize Him as the Messiah. When God's long promised deliverer appeared they ignored and rejected Him because their sight had become so blurred to the truth.

Yet there were so many pointers away from the generals. Isaiah had left them with a detailed definition of those who could be accepted as rulers. In the eleventh chapter of his prophecy he gives an account of the

qualities which must be looked for in those who are to be considered worthy to govern.

The prophet declares that those who would rule others must themselves be ruled by the knowledge of God. He urges that such people must be under constraint to live according to God's moral demands. When such a person as that controls the destiny of a nation then a just and fair government is the outcome and he gives a perfect pen picture of the result.

He then shares with his readers a vision of an ideal situation. There is, he declares, to be reconciliation in the world of nature when the predator and the prey will rest together and all will be shepherded by a child.

On another occasion he had proclaimed that a child would be born to them who would attract to himself the noblest titles. The government would be upon his shoulders and he would be called Wonderful Counsellor, Mighty God, Prince of Peace and Everlasting Father.

Zechariah also had pictured the entry of a ruler not on some charger of war but on the animal which denoted an ambassador of peace. Yet they still looked for a general. It was one of Christ's most daring and beautiful statements that citizens of His kingdom must have the heart of a child. 'The one hope of the world today lies,' as James S Stewart says, 'in the Advent Message: Emmanuel, God with us, God in Christ reconciling the world. But the world keeps looking in other directions' and in this issue we learn something of the ways in which they are seeking.

Some are looking to political institutions and developments to fashion a new earth; some to culture and technology; some to humanitarian enterprise and ethical endeavour. Unless there is a surer foundation than these then we are heading for disillusionment.

They expected a general . . .  
And were given a child.

'It was a marvellous divine strategy that laid this child Emmanuel upon the doorstep of the world's heart, and immense the responsibility of those who had to receive the gift into their midst.' The character of every man and nation, every society and culture stands revealed in its true colours by the light of this child. The critical, decisive question all have to face is, 'What shall we do to the child?'





*Food, joss sticks and prayers offered for spirits of ancestors*

Of the five major Chinese festivals celebrated in Hong Kong, New Year is the most important. Held according to the lunar calendar, it can occur any time between late January and mid February. For many people this is the only time they close their businesses and take a holiday. And it is quite a holiday, officially lasting two full weeks, during which various public entertainments are enjoyed, including Chinese opera, lion dances, variety shows, fun fairs and the like.

#### **The house is cleansed**

Preparations for the New Year festivities



*Bringing home the peach tree*

begin long beforehand. Housewives turn their homes upside down, throwing out old or damaged utensils, cleaning, painting, scrubbing, polishing; everything must be spick and span, ready for welcoming the New Year, or else there will be bad luck in store! New clothes are bought to wear for the festival. Flowers and fruit are purchased, and plenty of food is prepared, for this is a time of family feasting and celebration.

Prices, of course, zoom high and millions of dollars change hands in those few days prior to New Year. Also, employers have the unenviable responsibility of paying double wages as well as granting holidays to their staff, and all debts have to be settled before the old year ends.

#### **Red is for happiness**

Gifts for family and friends are bought and exchanged and children and young people receive 'lucky' money in red packets from their married relatives and friends. The latter custom was originally to help young people save for marriage, the significance of the packet being that red is the colour associated with happiness. Not long ago, a few cents were enough, but times have changed and nowadays children not only expect but receive anything from one to twenty dollars in each packet. The festival is a time of feasting, fun and excitement for all who can afford it.

#### **Peaches are for wealth**

But the underlying importance of Chinese New Year is to invoke the aid of supernatural beings in obtaining good luck and prosperity for the family in the coming year. Some people think that the more they spend at New Year, the greater their future prosperity will be. Peach trees, a symbol of wealth, are

used as decoration in the home, just as the westerner displays the traditional Christmas tree. The more blossoms there are on the peach tree, the greater the wealth in store, so a large tree may cost a thousand dollars or more. After the festival these beautiful trees are dead and discarded. The poorer people will just buy, or steal, a branch of peach blossom with which to decorate their home or they will buy a little orange tree, complete with tiny oranges, in a pot. Oranges, because of their shape and colour, also symbolize wealth and prosperity, as do chrysanthemums and narcissi which will be found in almost every home at this time. Homes may also be decorated with coloured lights and paper chains, with 'good luck' slogans, written on red paper, draped around the door.

Whether actively religious or not, most Chinese are superstitious and believe in spirits. These spirits may or may not be associated with their ancestors, but in any event they are to be kept happy so that the bad ones will bring help and favour. The more actively religious people will burn joss sticks, visit temples, leave gifts of fruit for the spirits to eat, and pray for their protection

恭  
喜  
發  
財



# A HAPPY NEW YEAR!

by Dorothy Smith

and benevolence. Also in some houses there can be seen pictures of the kitchen god, door god, or one of the other household gods.

## Everyone has a birthday

Certain days during the two weeks of Chinese New Year have particular significance. New Year's Eve is the night of the big family feast, and the following day everyone stays at home to eat the leftovers. This ensures that there will be no shortage of food during the coming year, or so the belief is. On the second, fourth, fifth and sixth days everyone goes out to *bai nin*, literally to 'worship the year' which just means to wish all their friends a happy New Year. The seventh day is 'everyone's birthday'. Age is generally reckoned according to how many New Years a person has seen, so a new born baby may suddenly become a year old on the seventh day of the two week festival! On the last day of the New Year, peanuts, sesame seeds and special spherical cakes made of rice flour are eaten, the round shape signifying completeness.

Chinese New Year celebrations in some ways compare with the secular celebrations of Christmas, for there are similarities such

as the family togetherness, exchange of gifts and cards, and use of trees and decorations. But if we are to compare the religious significance, they are very different. Loosely, we could say that at Christmas the emphasis is on giving, whereas at Chinese New Year it is on getting.

## Using principalities and powers

Life for the Chinese is to a large extent controlled by unseen but, to them, very real supernatural forces. Therefore the appeasing and petitioning of these forces for protection and well being in the coming year is a necessity. In the case of these people, even their giving has a basically selfish motive, for if a person spends much, he will be rewarded much. Prosperity is the theme song and the obtrusive objective of Chinese New Year. Even the traditional New Year greeting, *Gung hei, fat choy!* means 'Congratulations and prosperity to you!' Chinese Christians, though, will usually omit the second half of the greeting and just wish people a happy New Year. For them the celebration of Chinese New Year is as a family festival, and their observance of any traditions are without religious or superstitious significance, just as Christians in the West will decorate their houses, eat turkey and hold parties, all of which actions really have little to do with the coming of the Christ child.

## The challenge to Christians

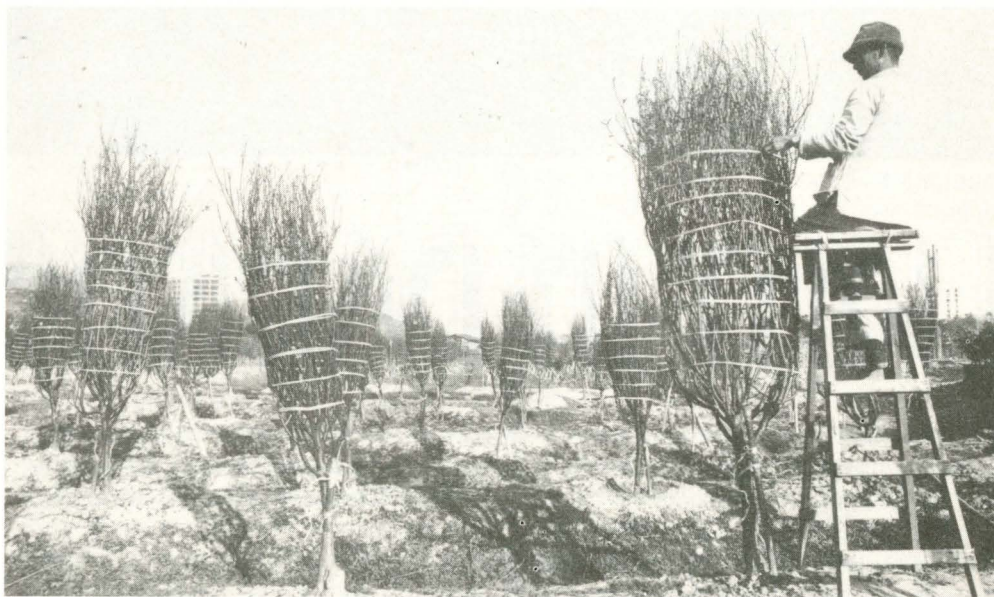
Chinese Christians have a hard time financially because they have to celebrate both festivals in the traditionally accepted way at great expense to themselves. If only we could lay tradition aside and concentrate on the true significance of the Christmas festival! For the Christian of any nationality



*A baby holds a packet of lucky money*

who really loves the Lord, Christmas is a time of joy and thanksgiving. We celebrate, not for what we hope our God will do for us in the future, but for what He has already done in sending His beloved Son to be our Saviour.

*Photos: by South China Morning Post Ltd*



*Preparing the peach trees for market*





*Photo: by T Reeve*

# LIGHT IN DARKNESS

by Donald Monkcom

It is quite common for Christmas Day services in Jamaica to begin at 5 am. We used to hold them at this time on the verandah of a bungalow in a new housing estate on the outskirts of Kingston. We were trying to establish a church there. When the services began all was dark outside apart from the light of a few street lamps. By the

time we had finished the morning had come by stealth, and in the distance we could see the Blue Mountains standing erect in the sunlight.

Dawn is an appropriate time for a Christmas service. The New Testament likens the

coming of Jesus Christ to the sunrise. Zechariah, the father of John the Baptist, spoke of it as the rising of 'the morning sun from heaven', and the prologue to John's Gospel declares that 'the real light which enlightens every man was even then coming into the world' (Luke 1:78-79, John 1:9 NEB).



### Mission ebbs and flows

Since the first Christmas was the dawn of God's new day we should expect to find that the light had gone on spreading steadily and uniformly throughout the world. It has not done so. K S Latourette has shown how the movement of Christian mission during the past 2,000 years has been like that of the sea, subject to ebb and flow. Periods of rapid advance have been followed by periods of recession, when the Church as a whole has been sadly unresponsive to the Lord's directions concerning worldwide evangelization. The period AD 1790 to 1914 was one of progress and achievement in which most branches of the Church had a share. Yet today the world is still a mosaic of light and dark areas.

### A group becomes a church

Let us look at some of the light areas. Christian advance in the present century has been most marked in the countries of the Third World. 'Darkest' Africa is now a continent of Christian growth where the soil is thrusting up new, indigenous forms of life and worship. Some of the news reaching us from Brazil is astonishing. A Brazilian speaker recently told us that 2,000 new churches had been established in his country during one year, and that during a five-day evangelistic campaign, held in a Baptist church, 2,445 people had come to faith in Christ. Brazilian Baptists are pleading for more missionaries to help them capitalize their opportunities. There has been a gladdening response in Bangladesh during recent years. As for Jamaica, if we do not hear much about it in BMS publications nowadays, it is because the Jamaican Baptists, now have a strong, progressive Union which is only to a small extent dependent on the Society. The little house group to which reference has already been made can serve as a symbol of this development. It is now a growing church with a set of buildings and a minister. Evidence of this kind supports the views of Latourette when he says: '... in the past each ebb has been followed by a fresh advance and each advance has set a new high mark for the influence of Jesus in the total life of mankind'.

### The darkness is not impenetrable

What of the darkness? A change of vantage point presents a very different view of the contemporary world. Many millions have never heard the Gospel. One fourth of the world is closed to normal missionary activity, and over 11% of the world is completely closed to Christian workers from outside. Over 100 million people are without any Scriptures in their mother tongue. Christians

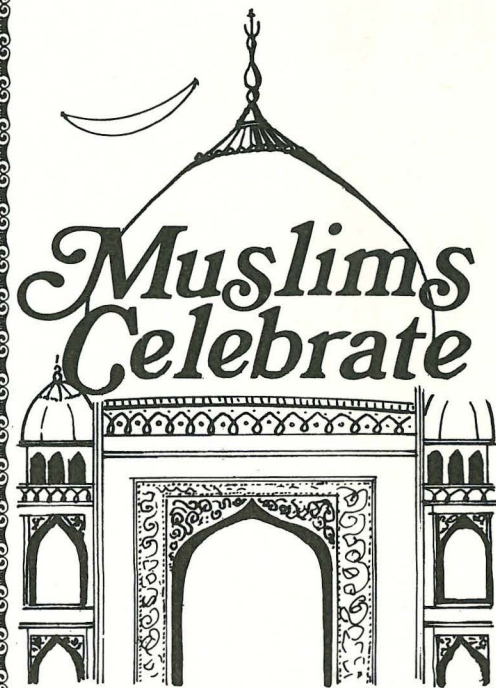
in Communist lands are facing heavy odds, if not suffering persecution. Islam and Buddhism are gaining an increasing following. Europe at present is a Christian twilight zone.

The world scene is a confusing and perplexing one, tending to produce alternations of hope and despair in thoughtful Christians. When and how will the darkness be banished? Some Christians believe that it will happen suddenly and soon with the final coming of Christ. Others incline to the view that the day of Christ in history has only just begun, and that the struggle of light against darkness must go on until his far-off noon day. Whatever our views on this, we shall agree that the darkness cannot overcome the light and that the end will be with Christ. God has declared it, and to be a new creature in Christ is to have a conviction arising from personal experience.

### Called to be torches

We shall also agree that Christ has given to his followers an indispensable share in the transmission of his light. 'I am the light of the world' . . . 'You are the light of the world'. We are called to play both a passive and an active role. Christ is the source and we are to reflect his light by Christian character and 'presence'. Unguided busyness prevents this: we must learn to be still. On the other hand, we are to be active witnesses. 'Let your light shine before men, that they may see your good works and give glory to your Father who is in heaven.' Christ has entrusted to us a variety of gifts for this purpose: gifts of mind, speech, administrative ability, practical skills. To us all comes the call to prayer, obedience, personal evangelism and sacrificial giving. Some invest their gifts in work at home, others in the manifold tasks of the Church overseas. Wherever our work is done, and whatever form it takes, it is costly — costly for mind, heart and nerve. Richard Hooker wrote, 'Ministers of good things are like torches, a light to others, waste and destruction to themselves'. The advent season is an annual reminder of our need to go constantly for supplies to the one who gives.

On 2 October, 1792, William Carey and his friends lit a lamp which is still giving light in many parts of the earth. There were only 14 of them, and their working capital was a little over £13. We are living in a different world from Carey's and we have not his gifts. But each of us, given confidence in our Lord and in ourselves as indwelt by him, can kindle lights and maintain lights which will go on shining long after our day is done.



by Paul Biswas\*

I myself was a Muslim Moulvi and as a result of becoming a Christian I was turned out of my home. But because of that background and because I know Arabic I can preach to Muslims in a way others cannot.

When the new moon is seen, after keeping the month of *Ramzan* (month of fasting), on the first day of the new moon the Muslims celebrate *Eid* with much joy like we celebrate Christmas Day. For example, they wear new clothes, they eat special food and give gifts to the poor. Congregations gather for worship especially in open places or large mosques and like Christians they greet each other. This *Eid* (festival) cannot be compared with any other. It is a festival of joy governed by one's position. There is no spiritual meaning in it. We Christians celebrate Christmas Day because it is the birthday of Jesus Christ our Saviour. We have a spiritual reason for our action but Muslims have no thought of this kind in connection with *Eid*. Therefore from the spiritual point of view it cannot be compared with Christmas though Muslims often think of it as comparable with Christmas Day.

Some Muslims then fast for another ten days immediately after *Eid*. This is called *Ramzan Ashura*. The reason for this observance is that Jesus, whom they regard as a prophet, fasted, or went without food, for forty days. Because of this example they fast for these additional ten days and then think their duty is completely fulfilled.

\*Principal of Regent's Park Hall, Dacca, Bangladesh.





*MAF plane being prepared*

August and January. In Britain we experience very different weather conditions during these two months. In Zaire, too, it is a similar story. My first visit took place in August 1966 and memories of the occasion, kept alive by coloured slides, include dry dusty roads, brown grass and controlled burning which at night was a sight to behold. I chose to make my second visit ten years later during December and January. I chose that time so that I would be able to share in the Christmas celebrations and also see the countryside when the grass was green and growing fast. I arrived almost too late to see the frangipani and too early for the poinsettia to have turned red, but at just the right time to taste the delights of mangoes and pineapples.

#### **Hope is fulfilled**

My base, as before, was with Edna Staple and Jean Comber at the leprosarium attached to IME (Institute Médical Evangélique) near Kimpese. Its name, Kivuvu, the place of Hope, has certainly been an apt description of its function over the ten intervening years.

Instead of two full wards, houses for resident patients all occupied and lengthy queues of people at the clinics, I found wards with empty beds, some of the houses no longer needed by in-patients and clinics of reasonable size. Thus the situation at Kivuvu had improved but the need for care, attention and education was still great. New patients kept coming. I saw several being examined and undergoing tests to find where they had lost the sensations of touch and temperature. There were still some quite ill patients, one of whom had been sent up from Matadi because a Zairian nurse, having received leprosy training at Kivuvu, had recognized the symptoms.

I was able to be present at two out-patients' clinics held some distance from IME. At these some patients were seen who had not been following their prescribed treatment. When the wrong sort of sandals are worn and the soaking and oiling of the feet are neglected, bad feet become worse and long, deep cracks develop which can be very raw at the bottom. Failure to attend the clinic

when she should have done meant that one woman I saw needed hospital treatment at Kivuvu but because she had young children to look after, she made many an excuse for not going.

#### **A new way to travel**

In 1966 the holding of leprosy clinics some way from Kivuvu involved a bumpy and often lengthy journey over almost impassable roads. Now a new method of transport can sometimes be used. The Missionary Aviation Fellowship, or MAF, has an airbase at IME and a single engine plane capable of carrying the medical boxes and up to four passengers, can cover in about 40 minutes a distance which might take all day and perhaps all night, by road. This makes possible in one day, journeys and consultations that formerly took four or five days. While I was there in January of this year candidates were being put through a very stiff examination for admission to the first training course for African pilots and air mechanics with the

## **ZAI REVIS**

MAF. The competition was keen since only a few can be trained at a time.

#### **Difficulties overcome**

Missionary work has many aspects and the aviation service is one of its newer ones. It was used to take the leprologist, Edna and myself to Sundi Lutete situated near the border of the People's Republic of Congo. After the first clinic here we had to get to the church centre, Kingoyi, which is an old mission station. Our means of transport was a landrover in such poor health that it died at the bottom of a steep muddy hill about five kilometres short of our destination! It was dark and raining and lightning flashes were a portent of worse weather to come. We expected to have to walk lighting our path by a torch, but the driver of a lorry approaching from the opposite direction, after inspecting the stuck vehicle, decided to return with us to Kingoyi, stay the night and



*Kingoyi Church*



then with help from the centre get the road clear the following day. But what about the return journey when the clinic was over? We were supposed to travel by landrover to Luozi, a town on the River Zaire with a good airstrip, where the MAF plane would meet us. This was now impossible. The only quick communication between Kingoyi and the outside world was by radio transmitter at eight o'clock in the morning, so word was sent to IME that we could not get to Luozi that day by road. By this time the doctor was due back at IME for other clinics.

However we were soon informed that permission had been given for the plane to pick us up from a new airstrip, made near Kingoyi, but at that time not yet officially opened. The strip was laid on two mounds, there being no flat land in the region, and the airsock showed a steady crosswind. After circling twice the pilot made a landing but he said afterwards that if the wind had been any stronger he would not have been able to land at all. A high standard of flying efficiency



*Waiting for Christmas parcels to take to the wards*

doing the linguistics course at Moray House College of Education in Edinburgh during the past year. Two other Zairians have also studied there and their meeting with people of different nations has helped towards a better understanding. Another way in which students of different persuasions are being brought together is through the Bible studies Margaret holds at her home. One of the people attending these is a Roman Catholic priest and lecturer who seemed very glad to come.

#### **Christ's coming celebrated**

Christmas activities at Kivuvu and IME had been planned and prepared well before the day. On the Sunday before Christmas, the school for missionaries' children enacted the Christmas story in reading and song. The offering taken at this English service realized the equivalent of about £50 which was used to add tins of pilchards to the Christmas parcels given to the 350 patients at the hospital. I was able to help members of the Women's Meeting to distribute the gifts and joyful singing could be heard from the wards

well before we actually arrived with our trolley laden with tins of evaporated milk and pilchards, small packets of sugar and tea, long French rolls and soap.

There were two carol services at Kivuvu. One for the patients and another for the Angolan refugees living in the area at which the Kivuvu staff formed a tableau of the nativity scene. The service for the patients, held on Christmas morning, was conducted by the Rev João Matwawana, former chaplain of IME, who preached for 30 minutes to the obvious delight of his hearers. Many of the overseas staff at IME had formed themselves into a choir and had learned, under the able direction of Edna Staple, a number of very beautiful carols. These were sung at the English service on Sunday, 26 December and together with readings about the coming of the babe Emmanuel, God with us, made a fitting climax to Christmas week.

*continued overleaf*

# IRE SITED

by Mary Peters

and the dedication to use these God given talents in His service are vital links in the present day fulfilment of the missionary challenge.

#### **Differing cultures meet**

At Mbanza-Ngungu, formerly Thysville, I saw women gathered together in conference to plan, with the help of Phyllis Gilbert and Lesley Fuller, their programme for the coming months. I also saw Angolan wood carvers at work. Margaret Stockwell took me into the surrounding countryside where I could look over the wooded hills towards Angola and, closer at hand, see the cultivated land from which the women brought their produce to sell at the town market. I also visited the Training College for Secondary Teachers where Margaret is the Head of the Science Department. The buildings are new and represent a challenge to the students to rise to a high standard of professional efficiency. One lecturer in English has been



*Angolan woodcarvers*



ZAIRE REVISITED

continued from previous page

The trade may not come

As I think now of the changes that I noticed on my second visit and the progress that had been made during the ten years I must point out first of all that Zaire is a vast country and I was only able to see a tiny part of it. It would be foolish to assume that my impressions applied to the whole country. Nevertheless there were several points of change. Apart from the aviation service already described there were other differences in travel. There was generally much more traffic on the main Kinshasa to Matadi road, with cars and buses as well as the lorries I had seen in '66. Usually the buses were packed full to overflowing with passengers and their belongings. Then there were more goods in the shops, but these were also more costly. Kinshasa has its large stores but the ordinary everyday requirements like margarine were often in short supply. Bread prices had doubled since I was first there. Petrol had gone up alarmingly, so had oil



Angolan children at Kimwana

when this was available, and many missionary hospitals were depending upon the electricity they generated for themselves. On the outskirts of Kinshasa, near the river, a large building bearing the letters WTC was nearing completion but whether it will ever be used as a World Trade Centre remains to be seen. Wages were controlled by the government and the wives of men in the professions looked very fine in their native dress of beautifully designed materials, the price of

which was far more than I was willing to pay. While I was in Zaire the second time there was a move to get the Church to resume its earlier control of some of the schools there and this has since been brought about. Out in the villages it was almost as if time had stood still; there were more radios perhaps, and more furniture, even a three piece suite, but houses are primarily for sleeping in and conversation takes place outside unless it is raining when visits would be curtailed anyway.

'Even so Lord, come'

Thus it is with fond memories that I recall my visit to Zaire this time last year. To the many folk connected with BMS whom I met and who are not mentioned by name, I say a very warm 'thank you' for the kindness of their welcome. And as the Christmas season comes round once again a verse from the carol service runs through my mind —

'Hope of the world,  
Mary's child,  
You're coming soon to reign:  
King of the earth,  
Mary's child,  
Walk in our streets again.'

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.  
(19 August-22 September, 1977)

**General Work:** Anon: (Cymro) £10.00;  
Anon: £5.00; Anon: £30.00; Anon: £10.00;  
Anon: £30.00; Anon: £50.00; Anon:  
(Cymro) £15.00; Anon: £15.00; Anon:  
£20.00; Anon: £15.00; Anon: (G W) £2.00;  
Anon: £10.00; Anon: (Cymro) £11.00;  
Anon: £1.75; Anon: £5.00; Anon: £50.00.

**Agricultural Work:** Anon: £5.00; Anon:  
(Cymraes) £40.00; Anon: (HLW) £10.00;  
Anon: £1.00; Anon: (Edinburgh) £5.00;  
Anon: (BJK) £5.00.

**Relief Work:** Anon: (EMW) £5.00; Anon:  
£5.00.

Legacies

	£	p
Dorothy Ruth Balmford	100	00
Mrs M G Coles	2,503	91
Mrs E Cox	250	00
Mr H J Ewart	50	00
Mrs E H K Harding	500	00
Mr F L Islip	500	00

Miss D B Knee	12,000	00
Mrs Le Quesne	300	00
Morton Trust	122	34
Mrs E R Stone	500	00
Mr D W Symmons	200	00
Mrs E K Vaughan	100	00
Miss E A Weaving	500	00

MISSIONARY MOVEMENTS

Arrivals

Mrs J K Skirrow and sons on 28 August  
from Barisal, Bangladesh.

Miss S M LeQuesne on 29 August from  
Dacca, Bangladesh.

Departures

Miss W Aitchison, Mr R Nield, Miss O Satterly  
and Miss P Walton on 30 August for study in  
Wavre, Belgium.

Miss M A Stockwell on 3 September for  
Mbanza-Ngungu, Zaire.

Mr and Mrs O W Clark and family on 8  
September for Kinshasa, Zaire.

Mr L Alexander on 9 September from  
Belgium for Pimu, Zaire.

Mr and Mrs P Chandler on 16 September for  
Bolobo, Zaire.

Mrs F W J Clarke and two children on 18  
September for Cascavel, Brazil.

Mrs A G Lewis on 20 September for Dinajpur,  
Bangladesh.

Miss H M Hopkins on 27 September for  
Ngombe Lutete and Miss E N Gill for IME  
Kimpese, Zaire.

Miss S M LeQuesne on 27 September for  
Dacca, Bangladesh.

Death

On 16 September, Mr Edward Lloyd Phillips,  
MA (China Mission 1925-47).

Engagement

Mr Andrew Philip North and Miss Anne  
Hilary German, both short-term missionaries  
in Kinshasa, Zaire.

AN APOLOGY

We apologise that there was an omission in  
the 1977 Prayer Guide on page 60.

The entry under Saturday 17 should read —  
'Rev L G and Mrs West (Zaire 1931-61)'.



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## THE MISSIONARY

*And they that were sent, went (Acts 13:4)*

Not much romance, though still the sense  
Of high adventure, not much glory  
Though contentment of obedience still is  
theirs,  
Rather a story full of visas,  
Passports, tickets and the endless wait  
And with it all a test of faith;  
And having reached their destination  
Long grapple with strange words, the trial  
Of heat, mosquitoes, weakness of the flesh;  
How shall they stand, these servants of the  
Light,  
Except we bear them up by day and night  
Invoke for them the laughter of the Spirit  
His gaiety to keep them in the fight,  
Aware that with them stands the Lord  
Unseen but not unfelt, His solemn Sword  
To guard, to pierce the armies of the dark  
And bring them harvest for their selfless  
work?  
Blessed are these and blessed also they  
Who, Moses-like, remain at home to pray.  
S L Henderson-Smith\*

\*Dr Henderson-Smith was a missionary with  
the BMS in China from 1943-51 and then  
at Pimu, Zaire from 1951 to 1955.

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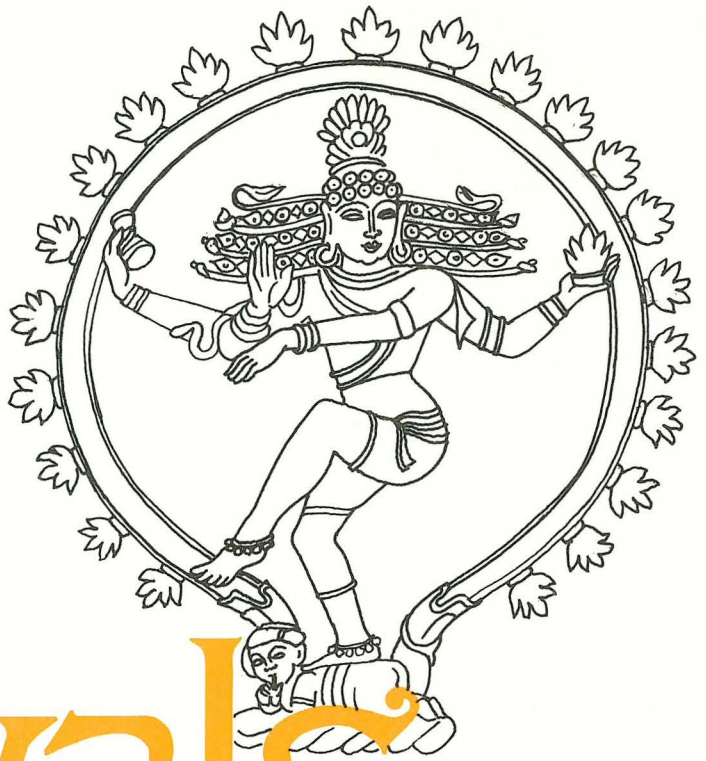
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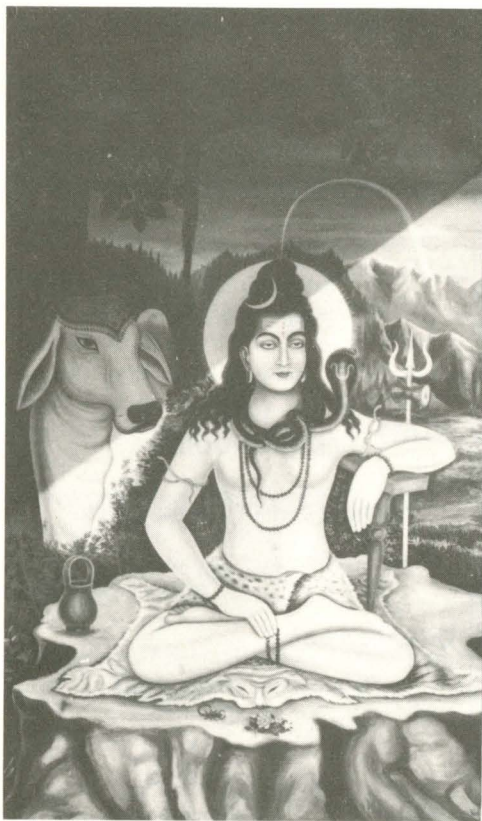
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# Hindu Festivals



by Leslie Wenger



The god Shiva

The first Sunday in Advent marks the beginning of the year in the Christian calendar. The Advent season prepares the mind for the celebration of the coming of the Christ child, and to this end culminates in Christmas. On 6 January, Twelfth Night, comes Epiphany, the manifestation of Christ to the Gentiles, which commemorates how the Wise Men brought their treasures to worship the new born King.

For Bengali Hindus there is also a kind of advent season. This is known as the great *puja* period and occurs between the end of the monsoon and the reaping of the harvest. The meaning of *puja* is worship and during this period, when colleges are closed for five weeks and government offices for ten days, three major festivals take place.

## The family gathers

The first of these is the *Durga puja*. *Durga* is one of the names for the wife of the great and terrible god, *Shiva*. The other two supreme Hindu deities are *Sakti*, which is the female and active aspect of *Shiva*, and *Vishnu* who unlike *Shiva*, is wholly good and kind. *Durga* then, is a personification of *Sakti*, the Divine Energy. She is the Mother-goddess and the *Durga puja* is therefore the great family festival when everyone tries to come home, at least for

the special four days which bring the celebrations to a climax.

The festival begins on the eighth day from the new moon in the month of *Asvin* (between 15 September and 15 October). Wealthy landlords arrange for one of the prepared images to be set up in their courtyards. Nowadays in towns, streets organize house to house collections in order to erect a booth as a temporary shrine in which they can have an image of their own.

## The image is possessed

After the image has been set up, a priest offers a special prayer: 'Let the spirit of *Durga* descend and take possession of this image.' *Durga* means 'difficult to approach', so when the Mother-goddess who is unapproachable comes to dwell among people it is a time of much rejoicing and the family reunion is especially fitting.

The image itself combines the two aspects of Divine Power, terrible strength and grace. So *Durga* has eight or ten arms and is attended by lions, but her face is gentle. In earlier times many devotees worshipped with ascetic practices such as swinging with hooks fastened in their backs, but this no longer happens. Animal sacrifices have also been stopped, except at Kalighat in Calcutta.





This terrible aspect of the divinity is the main theme in the first days of the festival but towards the end the gracious element dominates. The climax of the festival is full of merrymaking and processions, especially on the tenth day which is often called *Dashara*, *dash* meaning ten.

On the final day the priest deconsecrates the image by special rites and the spirit of the goddess departs from it. The image is no longer of any worth and is carried in procession with shouts and music to the river Ganges, or some other flowing water, for the ceremony of *Bisarjan*, the casting off. It must be remembered that the worship of *Durga* is not idol worship; the image is only the temporary clothing of the divine spirit who inhabits it for a time and then departs.

#### The darkness is revealed

The second of the three major festivals is the *Kali puja* which occurs at the following new moon. *Kali* means black and is really another name for *Durga*, the wife of *Shiva*, but the emphasis is now on the destructive aspect of power. From her black face her red tongue lolls out; often it is spattered with blood, the blood from devouring her children, some say. She has a necklace of skulls and stands on her husband *Shiva*, who lies prostrate, one of her feet on his

breast, the other on his thigh. She has four arms. One holds a bloodied sword, another the head of a giant, clasped by its hair. Sometimes in the past one hand held a strangling noose, for *Kali* was the goddess worshipped by *thuggee*, the gangs of professional assassins, but nowadays one or two hands are open, offering blessings.

*Kali* is a picture of Nature, who is sometimes terrifying in the floods and storms that devour people and who sometimes blesses with rich harvests. Christians find the image repulsive but some Hindus retort that it is no more repulsive a sight than a picture of Christ bleeding on a cross.

#### The lights are lit

The dark night preceding the new moon is made bright by hundreds of little clay lamps with wicks burning in oil. For this reason the festival is known as *Diwali* from a word meaning lamp. In modern sophisticated cities such lamps are replaced by electric lights, still or flashing, and fireworks are also used in celebrations. Each year people vie to make the illuminations ever more elaborate. The lights and fireworks are intended to frighten away demons and the spirits of the deceased. The festival is also a fine opportunity for gamblers.

#### Hope takes possession

A fortnight later at the next full moon comes the third of the major festivals, the *Lakshmi puja*. The goddess of fortune, *Lakshmi* is the wife of *Vishnu*, the Great Preserver in the supreme triad of Hindu gods. Her image is beautiful, she sits on a lotus, the pure white floral symbol of India. The November air is crisp and clear for the monsoon is long past. The sky is unclouded, and the moon shines with special brilliance. The main rice harvest is nearly ready for reaping and there is promise of wealth. The writer caste put aside all their writing materials for the day, for their purification, and businessmen open new accounts in the hopes of a prosperous new year. For the Hindus this is new year, though the Bengali new year proper comes in the spring.

#### Christmas means so much more

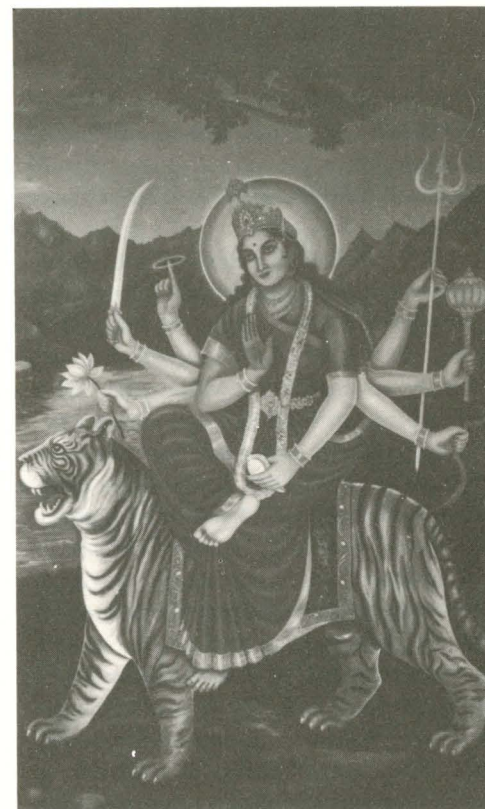
Several parallels may be found between these Hindu *pujas* and the Christian and western festivals. Just as the Christian family celebrates the birth of Emmanuel, 'God with us', Hindu families in Bengal gather together to worship the Mother-goddess whose spirit descends to be with them. On a lighter note fireworks and lights at *Diwali* parallel the Guy Fawkes and Hallowe'en festivals of the autumn nights and similar celebrations the

world over. In contrast, there is the Hindu festival of fortune for oneself at the full moon and the selfless offering of rich gifts by the wise men.

The *puja* period is marked by the family reunions and merrymaking but the religious significance is still recognized, even if perfunctorily, by many. No doubt the colourful expression given to the ceremonies keeps the religious meaning before people's minds. In Britain, in sad contrast, the colour and glitter of Christmas has very little to do with its spiritual meaning. Indeed, it is often noted by Bengalis that the Christian festivals are very colourless compared with Hindu

*pujas*. To meet this lack Bengali Christians in many places have taken from *Diwali* the practice of decorating their homes during the Christmas period with lamps and candles, and fairy lights to adorn the Christmas tree. This surely is an appropriate way of celebrating the human birthday of the Light of the World!

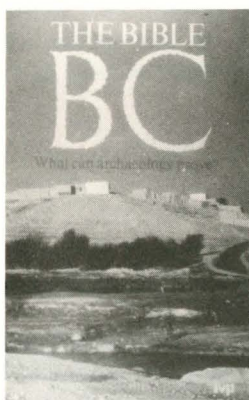
Photos: by Methodist Missionary Society



The goddess Durga



# BOOK R E V I E W

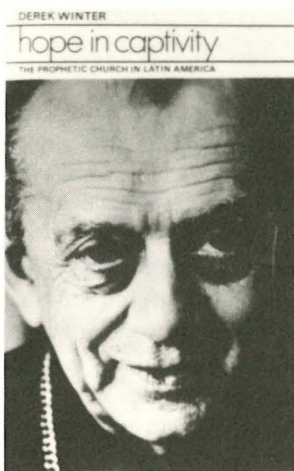


**The Bible BC: What can archaeology prove?**  
by A R Millard  
Published: Inter Varsity Press 50p

A R Millard is Rankin Senior Lecturer in Hebrew and Ancient Semitic Languages at Liverpool University, and he has shared in numerous archaeological expeditions. A recent series on BBC Television called 'The Archaeology of Bible Lands' appeared to him to present a somewhat distorted view. He believes that to ask, 'Does archaeology prove the Bible?' is to ask the wrong question. It is equally erroneous to claim that lack of archaeological data disproves the Bible. So he examines various ways in which ancient and near eastern texts and antiquities can be correlated with the statements of the Bible. He believes that archaeological research is a welcome aid to a richer knowledge of the Bible's message. 'Nothing,' he asserts 'has been found which can be proved to contradict any statement in the Old Testament.'

There is a useful list of books for further reading and a Time Chart of the Old Testament period together with a map.

AEE



**Hope in Captivity: The Prophetic Church in Latin America**  
by Derek Winter  
Published: Epworth Press £2.25

Now head of Religious Studies at St Paul's College, Cheltenham, Derek Winter was for thirteen years, until 1970, a BMS missionary in Paraná, Brazil. Since his return from Brazil he has made a study of the writings of Latin Americans on what is termed 'the theology of liberation', and has been much influenced by them. He came to see in a new light some of his experiences in Brazil. Last year, during a period of study leave, he visited Brazil again and other countries of Latin America. At Rimac in Peru he called on Gustavo Gutierrez, author of *A Theology of Liberation*, and then went to centres where other Roman Catholic priests associated with Gutierrez are working. He travelled on by road to La Paz and there interviewed Javier Albo, Director of Rural Research and Development, travelling on later a hundred miles to a young people's camp in the heart of Bolivia in order to meet Mortimer Arias, Bishop of the Methodist Church in Bolivia. In Brazil he talked with Rubem Alves, author of *A Theology of Human Hope* and *Tomorrow's Child*, now teaching sociology in the University of Campinas, and Helder Camara, Bishop of Recife, author of *Spiral of Violence*, *Race Against Time*, and *Church and Colonialism*.

He was able to have conversations also with Juan Luis Segundo, author of *The Liberation of Theology* and other works, at Montevideo, and Jose Miguez Bonino of Buenos Aires, author of *Revolutionary Theology Comes of Age* and *Christians and Marxists: The Mutual Challenge to Revolution*.

The first four chapters of the book give a lively and most interesting account of

journeys and meetings. They help to an understanding of the circumstances in which the various writings originated and make clear the variety of emphases within 'liberation theology'. The last chapter is a spirited defence of 'liberation theology' and a discussion of its implications.

The author and publishers are to be congratulated on a well written book, well printed and presented.

ASC



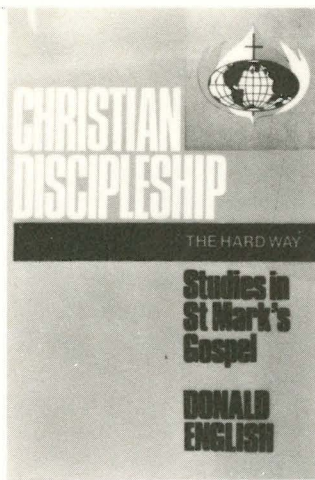
**God Incarnate**  
by George Carey  
Published: Inter Varsity Press 60p

Recently a book called *The Myth of God Incarnate* was launched with a lot of advance publicity claiming that it was a breakthrough in Christian thinking and the media presented it as a challenge to the traditional belief in the divinity of Christ. It was not to be wondered at, then, that others would feel led to re-state the traditional point of view and support it. This booklet has been offered as a contribution to the debate. It is written by a Durham vicar who has served on the staff of two theological colleges, one in London and the other in Nottingham.

He does not claim that this is an exhaustive treatment of the subject but presents it as an introduction. To help the reader further he adds a useful bibliography suggesting books written from differing theological positions which would give helpful insights into this matter. The author approaches the subject biblically and introduces the readers to passages of scripture supporting the divinity of Christ.

AEE





### Christian Discipleship by Donald English

Published: Methodist Publishing House 25p

This slim book of seven Bible studies based on Mark's Gospel has been commissioned by the Evangelism Committee of the World Methodist Council. The author is a Methodist minister who has served as a missionary in Nigeria and who at present holds the Lord Rank Chair of Practical Theology and Methodism at Wesley College, Bristol.

The studies are practical and devotional and deal with some of the key passages of the Gospel. Besides the set questions at the end of each passage, the studies are liberally interspersed with rhetorical questions, and all these invite self examination and group discussion.

There are many references to the basic study books that are suggested at the beginning of the book; and for discussion of the deeper theological issues that the passages raise, the reader is given the appropriate page numbers. But as these Bible studies are to be translated and distributed 'in parts of the world where otherwise it would be difficult for them to reach local churches' one wonders whether those local churches would have the basic study books, in translation, to be referred to! Nevertheless, these Bible studies can certainly be commended for use in group study, for the author brings home the present day challenge of the Gospel to personal discipleship, and relates that very practically to the missionary and evangelistic task of the Church.

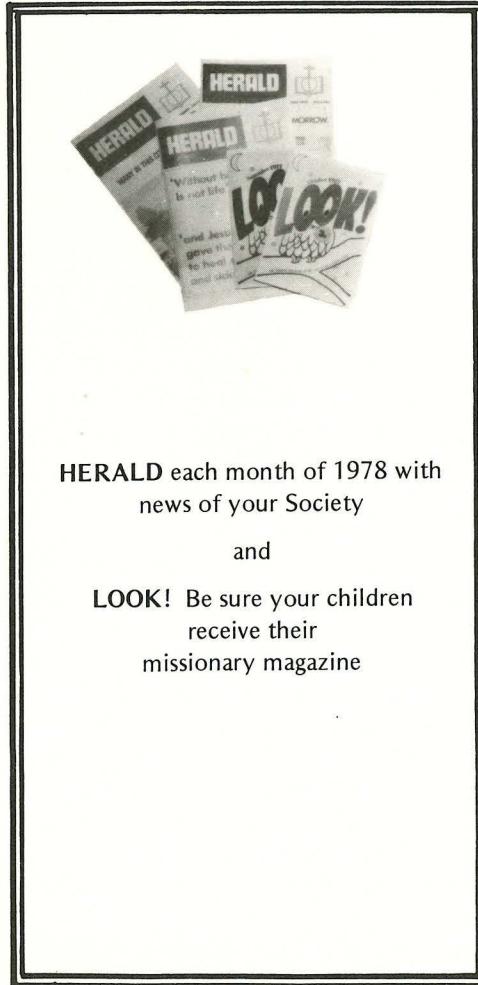
But Baptists will find it hard to forgive him for misquoting William Carey's famous couplet, 'Expect great things from God: attempt great things for God,' by reversing the two lines, and then attributing them to Hudson Taylor!

VGL

# NEWS IN BRIEF

## BIBLES IN POLAND

A special documentary film being shown in the United States on Bible distribution in Poland reveals growing interest in the scriptures. Despite the fact that Marxist philosophy is ultimately opposed to Christianity there is freedom to print and distribute copies of the Bible. The Bible Society which is celebrating 160 years' work in Poland, co-operates with the Polish Catholic Church as well as with Orthodox and Protestant churches. With a population that is 95% Catholic, Poland is one of the most Catholic countries in Europe. Eighty per cent of its citizens attend church regularly and in recent years, as the film shows, they have received strong encouragement to read the scriptures for themselves.



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## KNITTING FOR THE BMS

Mrs Cuthbertson, the daughter of a Baptist minister is now in her eighties but still active in her support of the Society. She lives in the charming Devon village of Thorverton near Exeter and for a number of years has been making toy poodles for sale. These are knitted and then stuffed with soft filling and sold in aid of the BMS. Over the years Mrs Cuthbertson has raised quite a lot of money in this way. Her son is also a Baptist minister. He has a pastorate at Coseley in Staffordshire.

## A NEW APPROACH

At the Welcome Meeting organized by the Leicester Auxiliary for the BMS deputation, young people from the churches enacted three playlets. One depicted a situation in Brazil, another a scene in Asia and the third an incident in the life of Zaire. After each playlet the missionaries from the area depicted in the scene were introduced and asked to comment on the points made in the playlet and to add their own observations. This approach provided a very interesting and helpful evening and involved people from the churches as well as the deputation.

## SURPRISE CALL

A deacon from the West Cliff Baptist church, Bournemouth recently had an opportunity to make an unexpected telephone call to the Rev Michael and Mrs Wotton who are BMS missionaries in Curitiba, capital of the Paraná state of Brazil. On Monday, 15 August International Direct Dialling was introduced to Brazil and the deacon was involved in making test calls to ensure the system was working correctly. He availed himself of the opportunity to speak to his friends in Brazil so a very surprised Gill Wotton answered the call and in no time Michael had been summoned from his study. Michael was minister at the West Cliff church before going out to Curitiba where he and his wife are engaged in teaching at the Baptist Theological College and Bible Institute. He also has pastoral care of a church at Itupava.

## A FIRST MISSIONARY

Last year the Methodist Church in Guyana requested the Methodist Church of Cuba to send a missionary to help with the work in Guyana. In September of this year Rev Joel Ajo became the first missionary to be sent from the Cuban Methodist Church to work overseas. He and his wife and family have taken up this new appointment for a period of two years.



# Thoughts on Mission

'The Cross is both an event and a principle. As an event it is unique and once for all, lying at the heart of the Christian Gospel. But it is more than an event, as Jesus made clear when he told his disciples that they too would have to bear a cross, and most of them were not crucified. In this context he is using the expression metaphorically. The cross belongs to the whole structure of the Christian faith, life, and mission. Discipleship means cross-bearing. The cross is a basic principle of Christianity: it is the way it works and the way it works itself out. The world which crucified Jesus could be expected to deal roughly with his friends.'

(Douglas Webster: Yes to Mission)

'Christians do not merely *send* missionaries, they *are* missionaries.'

(Elton Trueblood)

'The Church exists by mission, just as a fire exists by burning.'

(Emil Brunner)

'Although we cannot fathom the mystery of mission we can perceive some of its patterns. In Holy Scripture and in the history and experience of the Church it is clear that mission is no simple, one-way, one-level movement. It is composed of two movements in four directions. There is the perpendicular

movement of the Gospel, redeeming love coming down to earth and lifting up the redeemed people of God to his own heights. And there is the horizontal rhythmic movement of the Church in its relation to the world, going out, dispersed for witness and loving service, and returning inward and

together for fellowship and worship. When this horizontal movement of out and in is continually intersected by that other movement of the eternal Gospel which is down and up, mission is taking place. The results we do not know and cannot judge. But the ultimate pattern is a cross.'

(Douglas Webster: Unchanging Mission)

'I find myself wondering whether Christians have not forgotten what it means to seek in order that Christ may save. Yet in every situation in the world nothing is more needed than this. Whatever professional skill he may offer in the service of men, however deep and consistent the devotion of his Christian life, a Christian will only become a missionary as he learns how to bring the healing grace of Jesus to another life through personal evangelism.'

(John Taylor: For all the World)

'Life's real altars are *outside* church buildings. They are places in the world where Christians get maltreated and misunderstood and sometimes mocked because they are Christians. When this happens to men and women anywhere, they are having a tiny glimpse and share of the passion of the Lord. Mission leads into passion. The cross is all about bearing. It is a principle as well as an event. It has to be re-enacted time and again in some form or other as Christians give their witness, for this can be more articulate than words. In this world the cross is an inevitable consequence of effective mission, for it is the world preferring darkness to light because its deeds are evil. "The Cross as an event is no artificial scheme. It is what happens when a love like Christ's encounters a world like Jerusalem." (K. Cragg).'

'Our task is to be engaged with God in his mission. He continues in his mission. Let us never get it into our heads that Jesus has finished what he came to do and that now he has handed the business over to us to work for him. We never work for him. We are only allowed to work with him. He is at work all the time. And this mission of God is to weave together into one the history of the nations until creation has become the new creation in its wholeness.'

(Daniel Niles: The Message and its Messengers)

'The Christian mission is to affirm both God's reign and the offer of participation through Christ in that reign. This is not to say that the reign of God is present only where the mission is, or to confine his Kingdom to those times and places where it becomes articulate through mission. That would be to make God subject to his witnesses, and to testify not to the Lord of all, but to a tribal Baal. God's reign is over all, and is not dependent on human testimony to it.'

(R K Orchard: Missions in a Time of Testing)

'There is always a cross where holiness meets with sin. The uniqueness of Christ's Cross is that there in one man's body and will, the full and perfect holiness of God met with the sin of all the world. The reality of our crosses is that our very partial holiness, namely the fact that we belong to Jesus Christ and are dedicated to him, meets with resentment and resistance inevitably in that segment of the world where we try to witness and serve. If we meet this resistance with love a cross will form.'

(Douglas Webster: Yes to Mission)

'The old picture of the missionary as one who sallies forth from a geographically defined Christendom into the outer world of barbarous superstition is no longer valid. Today the mission field is everywhere, and the home base is wherever the Church exists. Today the pagan world is no longer something away over the horizon; it is here in the midst of us. We live in a world in which the competing faiths, no longer separated and insulated by distance, jostle one another in every city and even in the minds of ordinary Christians.'

(Lesslie Newbigin)



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